

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XX

Philadelphia, December, 1931

No. 3

Christmas Number



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good will toward men."*

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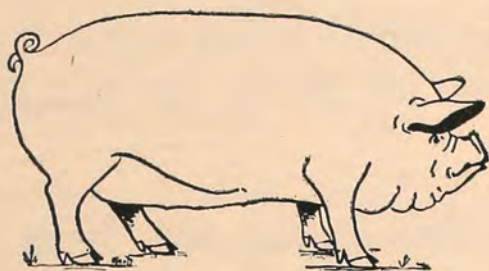
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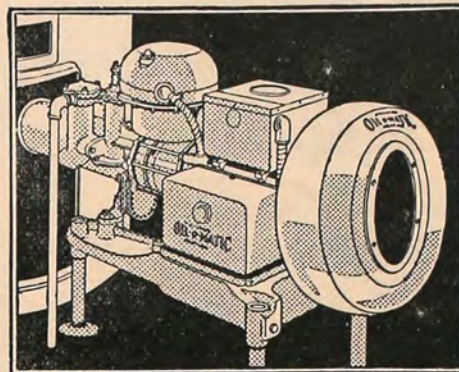
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tant Episcopal City Mission (their successors or assigns),
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TIVES, CHESTNUT HILL, PA., will be regarded as the
perpetual endowment of a free bed in this charity.

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XX: No. 3

PHILADELPHIA, DECEMBER, 1931

Fifteen cents a copy
One dollar a year

The Bishop's Message

CHRISTMAS DAY

Oh, blessed day which gives the eternal lie
To self and sense and all the brute within—
Oh, come to us amid this war of life;
To hall and hovel come; to all who toil
In senate, shop or study and to those
Who, sundered by the wastes of half a world,
Ill-warned and sorely tempted, ever face
Nature's brute powers and men unmanned to brutes—
Come to them, blest and blessing, Christmas day,
Tell them once more the tale of Bethlehem—
The kneeling shepherds and the Babe divine—
And keep them men indeed, fair Christmas day.

—CHARLES KINGSLEY.

In childhood there is but one association with Christmas, unbounded and unalloyed joy. The weeks cannot move with sufficient swiftness to bring about that happy season; when the season is passed our minds look forward to its recurrence.

As years pass on, and one by one the forms and faces of those who have been associated with that happy season are here no more, the remembrance of the happier days tinges Christmas with somberness, if not with sadness.

Sometimes, like the poet, we "almost wish no more to wake." It is then that we realize a deeper meaning in Christmas. It may never again be the merry, blithe-some season that it was in childhood, but it may become a holier, and, in a higher sense, happier season. We realize its deeper meaning. It is no longer the pagan Yuletide, but the commemoration of God's greatest gift to mankind. We celebrate it, not with mirth and wassail; with boar's head and Rosemary; but with song of Praise and Thanksgiving, with Sacrament and deeds of mercy. No sorrow and no loss can rob us of this deeper joy. "Heaven's door is open when the world's is shut." May not our very losses, closing out our earthly joy, make us realize the richer meaning of Christmas?

All over the world, a general kindliness seems to possess the whole civilized creation at Christmas. The hard and penurious, strive to be kind and generous at least at Christmastide. The unloving strive to

be loving. Those who have been unmindful of the poor, now seek them out that they may give them cheer and comfort. It is well that it is so. It is well that anything can take us out of ourselves, and make us mindful of others. We ask what is the explanation of this condition at Christmastide?

The Church gives the answer:

"Jesus Christ, for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

This is taught by the fundamental documents of Christianity and believed by the Church for almost nineteen centuries; and with such beneficent results, that there is presented to us the alternative of either believing that God became incarnate in Jesus Christ or of trying to persuade ourselves that a false doctrine has been the providential means of conveying to the human race its highest conception of the Divine character; and the most powerful ethical stimulus it has ever known.

Had He not breathed his breath
Truly at Nazareth;
Had not His very feet
Roamed many a hill and street;
Had Mary's story gone
To Times oblivion;
Had the sweet record paled
And the truth not prevailed;
Dormant and bleak had been
This transitory scene,
And dark, thrice dark our earth
Unknowing of His birth.

The flowers beheld His face
The stars knew His white grace
The grass was greener for
His humble stable door;
The rose upon its stem
Redder for Bethlehem,
And we—are we not wise
To cling with avid eyes
To the old tale, and be
Moved by its memory?
Unutterably dim
Our bright world, lacking Him.

—CHAS. H. TOWNE, *Ladies Home Journal*,

THE BISHOP'S APPEAL

An appeal for the Missionary Deficit was sent from the Bishop to some 10,000 persons who had subscribed to the Bishop's Campaign about five years ago. This had no reference to that Campaign. It was simply felt that there were 10,000 persons who had an interest in the Church, and to them the Bishop appealed for gifts to prevent a deficit in our apportionment allotted us by the National Council.

Not only would it be unthinkable that a great Diocese like Pennsylvania should plead inability to take its just share in the Church's work, but that work would suffer terribly, as there would be no other body to take up the amount we had failed to contribute.

Only a small number of those appealed to have responded, yet the amount received is very gratifying, and is such that should everyone contribute according

to his ability, the whole sum could be secured. It is confidently believed that a response will be received from everyone, even though it is a statement of inability to give. In the first 350 responses, fifty were of that nature, and we thank them for their courteous response. Some contributions were small, but they were highly appreciated. The Bishop's great aim is that everyone shall be intensely interested in the Lord's work; and that in anything that is done, every member of every parish shall have his part. This will make strong Parishes and a strong Diocese, and bring a great blessing.

God presents to us His work, and it is always a great work for humanity. God wants to bless humanity by our gifts and sacrifices, but above all he wants to bless us in the doing of His work.

Write your response today.

TREASURER OF DIOCESE

REPORTS 1931 RECEIPTS TO NOVEMBER 20, INCLUSIVE

The receipts and account of the Missionary Fund from January to November 20, 1931, were \$259,687.63. Of this amount \$134,895.07 has been sent to the National Council to be credited against our pledge of \$229,000, leaving a balance of \$94,104.93.

In the Diocese against a budget of \$216,990.26 we have received \$124,792.56, leaving a balance of \$92,197.70 yet to be received if the Diocese is to close the year without a deficit.

Statements have been sent to all Rectors, Treasurers and Accounting Wardens, showing how they stand on the Treasurer's books as of November 20, and the amount expected before the books are closed by the end of the year.

A. V. MORTON,

November 23, 1931.

Treasurer.

An example of what the larger City Missions are doing in these times: The City Mission in New York, designated last year by the Bishop as the Episcopal Church's relief agency in the Diocese, received appeals last year from more than 9,000 persons with dependents, four-fifths of them asking charity for the first time in their lives. Many were people who had helped to support their church in their various communities. Seventy parishes referred cases to the City Mission. The Family Court refers all non-Roman and non-Jewish persons needing relief. Also, the usual demands made upon the twenty City Mission chaplains are multiplied. Part of the relief was the provision of 25,000 days of work for which emergency wages were paid,

Christmas Memories

The Past

Through the vista of the ages this day we look back and pray,
For at Christmas near us hover all our dear ones passed away;
Much of life's joys and its blessings are still ours this sacred morn,
Let us kneel then in the spirit, in the place where Christ was born.
Dear Lord, hear our heartfelt praises as we think at Christmas-tide,
Of our loved ones' noble service and the faith in which they died.

The Present

But the trials of days ago, all have left their marks on life,
And the struggling world still rumbling reeks with evil and with strife;
God, we need Thee more than ever—need Thee now and every day,
Bring to us the Christ's own message: "I am here—with you always."
Give us Lord, Thy Holy Spirit, keep us at Thy loving side;
And when our fears again assail may we in Thy peace abide.

The Future

Take our bodies, Lord, for service all the years that are ahead,
Till, our labor done, we linger near the portal of the dead,
Then bless our souls with the vision, loved ones at the opening door;
May we see Thee Lord then waiting, haste to meet Thee on the shore.
With the saints and blessed angels, let us hail the Christmas-tide,
Those who gave life's loving service—all are living—none have died.

—THOMAS J. GARLAND

As this poem has not been published, Mrs. Garland would like to have it used as Bishop Garland's Christmas Card.

Careful estimates indicate that the calls for help will be nearly doubled this winter.

The General Convention instructed the National Council to go ahead with work in India if and when necessary funds and recruits were secured, the funds to be given for this special purpose and not taken from the budget. Several gifts have already been received or promised.

ST. CLEMENT'S

A Christmas Bazaar will be held in St. Clement's Parish House, 20th and Cherry Streets, Wednesday, December 9. The sale will open at 3 o'clock in the afternoon, and continue through the evening. Supper will be served from 6 to 8. There will be the usual useful and fancy articles suitable for Christmas presents for sale. The entire proceeds will be given to the Parish's Quota for Missions.

Celebrating Christmas

By REV. CARL E. GRAMMER, S.T.D.

Prudent mariners reef the sails when the breeze endangers the ship, and sensible people reduce their expenditures when their income decreases. But there is no reason why hard times should lessen our celebration of Christmas; for the celebration is not dependent on the costliness nor number of the gifts distributed. The Cratchits in Dickens's beautiful Christmas story were poor indeed. Yet what a marvelous Christmas they had. Whose heart does not glow as he reads of that dinner on that goose; how it never occurred to any of them that it was a small goose for such a large family, how any Cratchit would have been ashamed of such a thought. Brave, cheerful, affectionate, grateful, that humble family shines with a spiritual radiance that can be depicted by no halo but beams forth from their honest and loving faces. I speak in the present tense, for the Cratchits are among the immortals, supreme examples of the Christmas spirit. It ought to be a part of the celebration of Christmas in every home, where there are children, to read out loud in the family circle that *Christmas Carol* of Dickens. Nothing in all literature brings home so vividly what a wonderful heritage Christian civilization has in this great festival. All gratitude to the Church that conferred this blessing on the world, and has perpetuated and diffused it.

What a rapturous time for the children are the days before Christmas! How eagerly they rush to answer the door-bell in hopes of receiving some tell-tale package. How occupied they are in devising or purchasing their gifts. How the most unruly are on their good behavior, as the poet of childhood sings: "When just before Christmas I'm as good as I can be." Hard-hearted and sour, indeed, must be the "grown-up" whose heart is not softened by the memories of the Christmas celebrations of his childhood and youth.

There is no morning in all the revolving year like Christmas morning. Jack Frost may silver the panes and hang icicles from the roofs but he can't chill the heart on such a day. How we used to creep down stairs barefoot through the cold hall to peep in at the gifts in the parlor. It was against the rule, but we really had to peep and couldn't wait. How thrilling were the distribution of gifts and the surprises. What a wonder was the Christmas service at the transformed Church with the anthems and carols, and the greetings, with the Star of Bethlehem and texts in evergreens on the walls. What "grown-up" does not wish he could re-capture the first joyous rapture of the Sunday School Christmas celebrations, with the new carols and the bag of candies.

"Long, long be my heart with such memories filled.

Like a vase in which roses have once been distilled."

They are sacred heirlooms that no loyal soul would ever give up. Let us see to it that the children have a fine Christmas this year in the home and in the Church. Let us cut off all giving that is merely done out of a sense of propriety, or because of social convention, the kind of giving the S. P. U. G., the Society for the Prevention of Useless Giving, aims to suppress; but let us not deprive childhood of its rights, nor lessen our gifts to the poor at a time when their needs are great, and the pinch of poverty is most keenly felt.

I love to let my imagination spread its wings, and carry me to Christmas celebrations around the world. Beginning with the celebration here in this City of Brotherly Love, where the numerous Church bells will be ringing joyously, and generous baskets will be sent out to the poor, and a great feast will be spread for the destitute by the compassionate Salvation Army (God bless the soldiers of General Booth's great army), imagination carries us beyond our country's "templed hills" out to the trackless, Churchless ocean. Here is a ship sailing on Christmas day across the broad Pacific under tropical skies on its way with freight to distant Australia. It has had no worship on its long voyage. But you will notice that this day is not like other days; the men are smiling at one another with unusual geniality; their rough faces seem softened. The autocratic Captain is unusually friendly. The cook is full of importance and there are great doings in the galley. It is Christmas, and tender memories are refining and humanizing every one of those old sea-dogs. If their thoughts were to take on bodily forms, we should see gentle faces looking lovingly upon them—and no longer afloat on a wide waste of waters—we should see on every side their home scenes and boyhood friends. Would that Imagination's swift wings, out-flying the swiftest aeroplane, could carry us to Christmas in the islands of the Southern Pacific where the missionaries have done such a wonderful work, or to Christmas on the frozen Yukon with heroic Bishop Rowe's workers in that Alaskan hospital, which the women of the Auxiliary recently provided with a furnace. One of the Alaskan missionaries once told me that flour was such a scarcity with them, that they could think of no more delightful treat for a Christmas feast than wheaten biscuits. They scorned the idea of cake, they wanted the taste of bread.

But Fancy has a way of its own and I find myself in the wards of a great hospital on Christmas day. There are wreaths over the doors, there is a sound

of Christmas carols in the air, from some distant chapel, or from some kind visiting choir singing in the halls. Blessings on such ministering angels with their sweet and warbling voices making the sufferers forget their pains. Nowhere does Christmas bring a more welcome message than in the wards of a hospital, especially

"To dying ears, when unto dying eyes

The casement slowly grows a glimmering square."

What a solace and stay to be reminded at such a crisis by Christmas music that God is not hostile to us, but seeks and pardons and saves.

"Sick and in prison" runs the text and after this visit to a hospital, I find myself in the Cathedral-like nave of a prison, with iron galleries running all around and striped prisoners looking out from behind bars like beasts in cages. What a day of agony Christmas must be to many prisoners. The worst criminal was once a lovable child, full of rich possibilities. To some of them the Christmas bells must bring memories that torment as they recall what once they were and realize anew, what now they are. Yet, better agony and grief than dull insensibility to such associations and mere animal gratification in a good dinner.

"He that lacks time to mourn lacks time to mend.

Eternity mourns that. . . .

Where sorrow is held intrusive and turned out

There wisdom will not enter nor true force

Nor aught that elevates humanity."

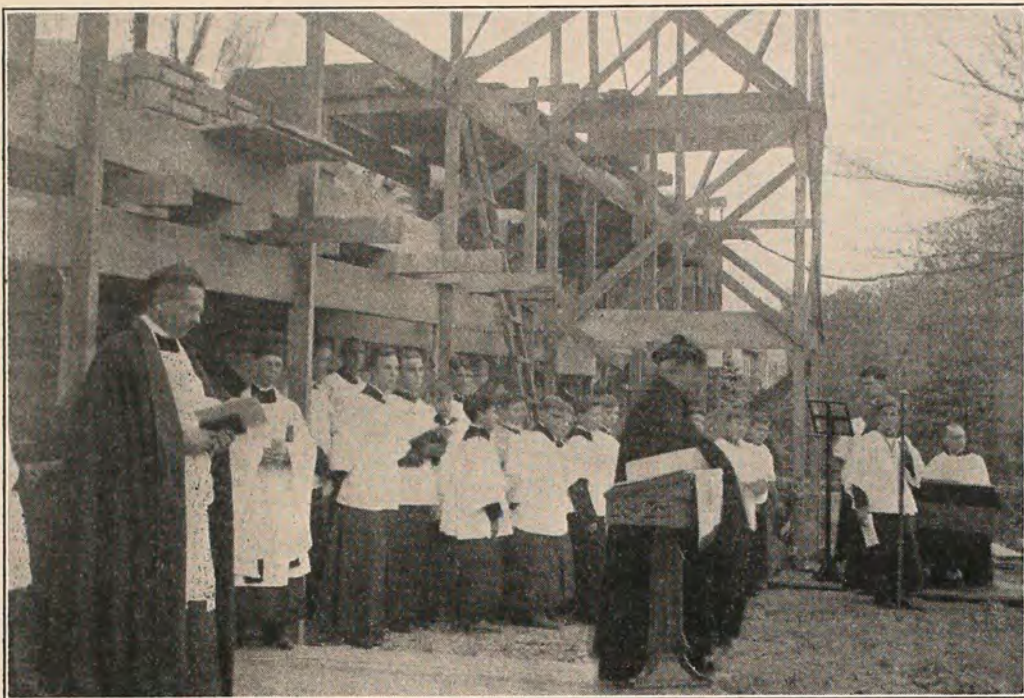
But Imagination refuses to linger in such painful scenes, and now I see the air filled with white missives flying like shuttles in a weaving. Blessings on the world's Postal System; how it unites mankind. Note those husbands and fathers far away from home on this day of days; that one in a foreign port; another, on a great public improvement on civilization's frontier—a dam of some kind; another, a conductor on a flying train; and yet another, a salesman in his uncomfortable bedroom in a country hotel. Each is reading over home letters, some kissing the marks that stand for kisses from the children. That salesman is writing a long letter to tell his distant ones how near they are to his heart, how their letters have cheered him, and how happy he is to be living and working for them. Truly the event that this day commemorates brought God near to man and raised man toward God. How its lessons and its celebrations have consecrated motherhood and childhood. What a blessing Christmas has been to the home.

(Continued on page 122)

Corner-Stone Laying at Swarthmore

In the beautiful old college town of Swarthmore, right on the edge of the lovely campus, has stood for many years the little brown frame Episcopal Church.

Bishop Taft delivered a very helpful address about gifts to God by the people. God did not need the church as much as the congregation needed to make the gift



On Saturday afternoon, November 7, just as the sun was setting, a large group of persons from the congregation and from the town assembled to see the Bishop, who had been their beloved Dean since the little church was started, lay the corner stone of a large and imposing stone structure. The procession formed in the old church and, led by Donald Lange, Crucifer, and singing "Onward Christian Soldiers," marched along Chester Road and turned into College Avenue, which was closed to traffic. The Church Choir was followed by a Flag-bearer, Thomas Myers, and the Girls' Church School Choir. The Clergy, in procession, included, besides the Bishop, the Very Rev. Charles W. Shreiner, D.D., Dean of the Convocation of Chester; the Rev. Allen R. Van Meter, M.A., Executive Secretary of the Diocese; the Rev. Fletcher Clark, first minister of Trinity Mission; the Rev. John Mockridge, D.D., the Rev. Francis C. Steinmetz, S.T.D., and the Rev. J. Jarden Guenther, S.T.M., rector of the parish. The music was in charge of Frederick A. Knapp, Organist and Choirmaster, assisted by William C. Taylor, Jr., Cornetist.

Having reached the site of the new building they halted before the corner stone. The rector recited the Apostles' Creed and the Lord's Prayer, all the congregation joining. The Executive Secretary read the Psalm, "O, How Amiable Are Thy Dwellings, Thou Lord of Hosts," after which the active and energetic Dean of the Convocation read the Lesson. Then the Rev. Fletcher Clark, who first opened Services at Trinity Mission, Swarthmore, many years ago, and who though eighty-four years of age is younger than many men of sixty, read the Prayers.

to His Glory. They were erecting an edifice that would let the whole college and town see the value they place upon their religion. He was sure it would be a great blessing, both to all who had made sacrifices for its erection, as well as to the college and the neighborhood.

At this point, Mr. Louis W. King,

Chairman of the Building Committee, made a statement concerning the contents of the box placed in the corner stone, and the trowel was handed to the Bishop by George Whitman Casey, Senior Warden and architect. William Minturn Harvey, a member of the parish, of the firm of Clarke and Harvey, builders of the church, and E. O. Lange, of the Building Committee, assisted the Bishop in the laying of the stone, after which the Choir sang the beautiful anthem by Gounod, "Praise Ye the Father." This they did so well that the music resounded across the college campus and into the halls of learning. The Service closed with the Doxology and the Bishop's Benediction.

After the ceremony was over, one of the very thoughtful members of the Diocese said, "How happy Bishop Taft is in his addresses on different occasions. I have heard him at many places, and he seems to have just the right word in the right place. It is a great gift."

The erection of this building has largely come about through the splendid leadership which the Rev. J. Jarden Guenther has given this college-town parish in the last two years. He has been able to arouse the congregation and erect a new church in spite of the difficulties due to the world depression. THE CHURCH NEWS offers to him its heartiest congratulations, and to his parishioners, its best wishes for the future.



ALASKAN CHURCHMAN CALENDAR FOR 1932

The Alaskan Churchman Calendar with its attractive red and gold cover makes an excellent Christmas gift or an elaborate Christmas card.

Each month of the year is headed by an interesting Alaskan picture.

All profits cleared from this Calendar go to Bishop Rowe's work in Alaska.

The price of the Calendar is just fifty cents, postpaid. Address: Box 6, Haverford, Pa.

Young Choir Director and Organist, capable and experienced, desirous of a position in one of the Churches in the Pennsylvania Diocese. Apply The Church News, 1016 Arch Street.

NEW ALTAR CONSECRATED

BY BISHOP TAITT AT

ST. JAMES THE LESS

An altar, the gift of Mrs. William J. Taylor, has been erected in the Church of St. James the Less, Falls of Schuylkill, "In loving memory of six generations of one family who rest here in Christ." These words, incised in the face of the mensa, refer to the Newbold family, long identified with the parish. The donor's father, the late John S. Newbold, and her brother, the late Clement B. Newbold, served on the vestry, of which another brother, Mr. John Sargent Newbold is now an active member. Bishop Taitt consecrated the altar, and celebrated Holy Communion upon it for the first time, on the feast of St. Simon and St. Jude. Daily mass, which has been said for more than seven years in St. Joseph's Chapel in the Parish House, is hereafter to be offered regularly at the new altar. Its position at the head of the south aisle, the usual location for the second altar of the normal church building, according to traditional usage, marks it as a Lady Chapel, that is one dedicated to Our Lady, St. Mary, the Mother of Our Lord. In St. Michael's, Long Stanton, in Cambridgeshire, England, the pattern for St. James the Less, there is a piscina in the wall in that place, as also beside the high altar, and at the head of the north aisle as well. This shows that the church, which is shorter by one bay than St. James the Less, had three altars before it was desecrated by the Puritans, whose armies made unusually thorough depredations in those parts, by reason of their long stay there.

The front of the new altar has in the center a cross, from whose arms depend small characters, Alpha and Omega, and which divides it into two panels, each showing a lamb. This design, chosen by the donor, is taken from an ancient tomb in Ravenna, and represents the faithful, who are fed by the Good Shepherd. The architect, Wilfrid Edwards Anthony, consulted with Mr. Francis Taylor, son of the donor, and curator of the art museum in Worcester, Massachusetts. The work was done in Italy and erected by the Joseph Sibbel studios. Mr. Anthony also designed the organ case, the sacristy, the rectory addition, the decorations of St. Joseph's Chapel, and the white frontal of the high altar, executed by St. Hilda Guild.

C. J. H.

The Church's Work Among Students at West Chester

The Pennsylvania State Teachers College is situated in the town of West Chester, with an approximate enrollment of thirteen hundred and fifty Class 1 students. Of this number about two hundred are young men. As in every school of this type and size, a very wide scope of sectarianism is found. Hence there is work for all the Churches of the town and realizing the difficulties, problems, and temptations which arise before the boy and girl away from home, the town Churches endeavor to be friendly with the students.

As regards our own Church's work among students we find actual personal contact is difficult even though our Church boys and girls are comparatively few in number. (It is estimated there are about eighty). During the day the students are in class, and as soon as classes are over they are here, there, and everywhere seeking recreation and diversion. In the evening, there is the study room. Hence regular visiting is difficult.

In order to meet the students, Miss Grace D. McCarthy, a member of the faculty as also of the Parish, annually gives a tea early in the school year that students may know the Rector and his wife. The Rector takes advantage of this opportunity to cordially welcome students and faculty to the Church and urges them to feel free to drop in at the Rectory whenever convenient for them and also to call upon him for such service as he may be able to render. From time to time students have called upon him for advice and help in meeting various problems. Several have accepted the invitation to call informally at the Rectory. Occasionally families have likewise stopped to express gratitude for what the Church has done for their girl or boy. One young lady, an only child, was "saved" from what doubtless would have proved later to be an unwise marriage.

Once each year, in the Fall, the Church provides a party for the students of our Communion. The past two years it has taken the form of a Hallowe'en party. This year, owing to much sickness at the

college, the party was postponed. September 6th, jointly with the M. E. Church, we provided supper and suitable entertainment for all new students of all faiths.

At the late Sunday Morning service, approximately fifty per cent of our boys and girls attend service. Many boys are hindered from attending this service by duties relative to their task of serving tables. However, a few come fairly regularly at the Evening service. A few come to the early weekly Holy Communion service, and many receive regularly at the late Holy Communion service on the first Sunday of the month.

In Lent a special Holy Communion service is arranged for them at 6.50 o'clock, Wednesdays. Breakfast is served immediately following this service, giving sufficient time for them to attend first class at 7.45 o'clock.

Last year one or two came regularly to Sunday School. At one time we sought their aid as Sunday School teachers but found it inadvisable to continue owing to the vacation periods.

Three years ago two young lady students conducted a voluntary sewing class for little girls and were quite successful. At present two young men conduct the Boy Scout Troop as Scoutmaster and Assistant Scoutmaster. The Church always uses them as it can and as they are ready to give of their time and service.

At all times the Church is ready to hear them, to visit when ill if so notified, and to serve them in every way as their needs are made known.

Darlington Junior College, a school for girls, lies just outside the town limits. Our girls are very few here but are made to feel the same cordial welcome as all other students. They are invited to the parties, as well as the services, and frequently come to services.

With busy class and recreation schedules, I repeat, it is difficult to reach the students in a more personal way. We offer what we can most cordially and trust the Church may be their Friend and Counsellor while they are away from home.

ST. ANNE'S CHAPEL,
WILLOW GROVE,
IN NEED OF BIBLE

A Bible for the Lectern, preferably an American Revised Version, is greatly needed at St. Anne's Chapel, Willow Grove. The present Bible that is being used is in a dilapidated condition. If there is anyone willing to supply this Chapel with a Bible, please communicate with Mr. George C. Anderson, at the Divinity School, 42nd and Spruce Streets.

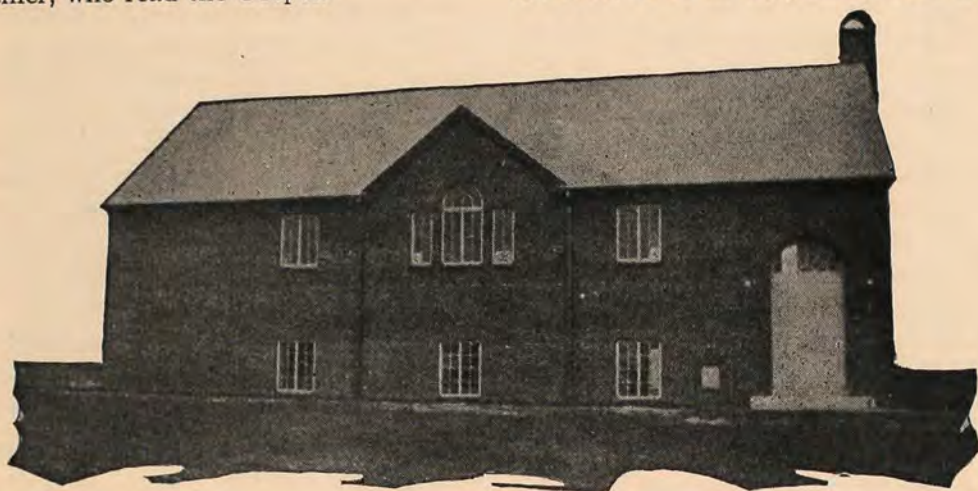
A responsible woman is desirous of a position of trust, in a private home, for management and serving excellent meals. Excellent references. Address The Church News, 1016 Arch Street, Phila.

The Altar Guild of the Diocese is again offering "new lamps for old" and if any of the Reverend Clergy would like to have their soiled and worn-white stoles replaced with fresh ones before Christmas, the Guild will consider it a privilege to do this.

E. A. Reath, President,
2103 Delancey Place.

CHESTER CONVOCATION

The Campaign for Missions and Institutions enabled the Convocation of Chester to hold its Autumn meeting in the splendid new building erected for St. Mary's Church in Chester. This is the first entire building erected by the Campaign Fund for the colored people of this Diocese. The Bishop was the Celebrant at the opening Service, assisted by the Minister-in-charge, the Rev. Arthur C. Moore, who read the Epistle, and Dean Shreiner, who read the Gospel.



Parish Building of St. Mary's, Chester

Immediately after the Service, the Dean opened the business meeting of the Convocation. Mr. Gerald Powell, the able Secretary and Treasurer, read the minutes which were approved. He stated that \$500 had been given him by Bishop Garland to reduce the mortgage on the mission at Prospect Park. Dr. Clattenburg moved that the Treasurer be instructed to send to the Treasurer at Prospect Park \$500 designated for paying part of the mortgage of \$15,000. The Treasurer reported funds in his possession; Extra Special Missionary Fund, \$445, and Diocesan Account, \$160. It was decided to combine these funds and at the Dean's suggestion give some help to a mission that is in need. A committee was appointed to consider this matter.

Dr. McBee, Chairman of the Committee on new places of worship, said they had investigated the request for a place of worship for Episcopalians at Pennwyn, and found very few Episcopalians there, but would make a canvass of the whole neighborhood and report at the next meeting. The Bishop said that he had been approached about the same matter, had heard that there were seventy-eight families there. They did not wish any money, but wanted the privilege of opening a Sunday School and a Woman's Auxiliary. They would start in a schoolhouse and claimed there is a large number of children ready to attend such a Sunday School. The Dean said he was ready to send his assistant there Sunday afternoons if the Convocation had the privilege of starting work. Dr. McBee moved that the Dean be given power to act and, if possible, secure the consent of the neighboring rectors. This motion was carried.

The Rev. Louis W. Pitt, Chairman of the Committee on a Pre-Advent Conference for the Clergy, said the meeting would be held at St. Mary's, Ardmore, November 24. He had asked Canon Earp to take charge; there would be a Celebration at ten o'clock, and two Meditations, one at eleven and the other at one. The Dean said such a conference had been of much benefit to the Convocation of Germantown.

Missionaries' reports being called for, the Rev. Carl L. Appelberg told of the

work at St. Luke's, Eddystone. His predecessors had done all that could be done. The hope of the church was in the Sunday School. He paid a man \$3.00 a Sunday to teach in the Sunday School because he was determined to have good teachers. Last summer he had a Vacation Bible School with an attendance of up to seventy. He had spent \$250 on a heating plant and painting the church inside and out. They hope to pay their share (\$100) of the quota this Autumn. The church should never have been built in this town, but now that it is there we must do our best to keep it up. The Bishop stated that the church had been built by Mr. Samuel Vauclain and had fine prospects when started.

The Rev. George W. Barnes told of the mission in Highland Park; twenty-two Baptisms, nineteen Confirmations last year. Offerings for current expenses were \$6,027; given to building fund, \$4,954. The congregation has steadily increased. New organizations include a men's club. Brotherhood of St. Andrew and Choir Club. They even have a miniature golf course in the basement of the parish house. Total cost of building and equipment, \$71,569, of which the congregation gave \$20,000, and the Diocese \$15,000. The rest came from a mortgage and various notes. Several banks having closed, the people are seriously effected and very discouraged, but Dean Shreiner came with new plans to inspire them with renewed life and strength, and only prosperity seems ahead of them.

The Rev. William O. Bellis reported for Kennett Square that work is going along very nicely. They have made an addition to the parish house at a cost of

\$3,000 because the Sunday School was growing so rapidly that they could not accommodate the children. The church congregations are also growing and this building may have to be enlarged. They have a mortgage on the rectory of \$600. He hoped the committee of the Convocation would help them out, and appealed to the rectors for any folding chairs they were not using.

The Bishop spoke of St. John's, Concord, showing much development under the administration of Mr. Bellis. Service is at nine o'clock in the morning but the congregation finds no difficulty in coming at that time. There have been eleven confirmed at St. John's, one of the largest classes ever presented there.

The Rev. George R. Bishop spoke only a few words about Redeemer, Springfield, but the Dean said that a large meeting of the Woman's Auxiliary of the Convocation had just been held there. The mission looks very prosperous; they are housed in a well-kept fabric and things seem to be going very delightfully.

Dr. Davies, speaking for Trinity Mission, Collingdale, reminded the Convocation that the beautiful building costing \$40,000 was a gift from the much revered T. Broome Belfield. There is little wealth in the immediate neighborhood; and the bank closings have made the situation much more serious. He opened the Autumn's work with Rally Day on September 13, and had one hundred and seventy-five at the Church Service. This included the Sunday School which also took part in the Service. They expect to repeat this one Sunday in each month. The church is busy with a bazaar for current expenses, and with relief work for the whole community, in which seven Christian groups have combined. He thanked the Bishop and the Dean for putting the rectory in order. The Bishop gave \$300 out of his salary for painting and papering the inside; and the Dean provided \$200 from his Contingent Fund for the outside.

The Rev. F. B. Hornby told of the regular Services he was holding in three churches of three different Dioceses; St. Mary's, Warwick, is the one in this Diocese. Everything is prospering in his missions.

The Rev. George B. Krantz reporting for All Saints, Darby, stated that two separate Bishops of the Diocese of Pennsylvania had on different occasions promised All Saints a church building. All Saints church had always done more than has been asked of it for the Diocese; and he felt sure the Diocese would wish to discharge its responsibility. Dean Shreiner had suggested that All Saints would like \$15,000 to make changes in the present building. He had seen their plan of improvements and would like to consider the matter further before reaching a final decision.

At this point, Father Sparks, at the

suggestion of the Dean, introduced his assistant, the Rev. Alexander N. Keedwell, to the Convocation. Bishop Taitt then spoke of the excellent work done by Dean Bird, and by his successor. Dr. Clattenburg moved that a committee be appointed to see that a tablet in the New Bern Hospital be erected to the memory of Dean Bird.

The Convocation adjourned to the basement, where a delicious luncheon was served by the congregation. The Bishop spoke as only he can to the Convocation of Chester. At one point he gently suggested that the banks were carrying more people today than the railroads, and told of the dying man who asked that the directors of his bank be his pall bearers. When asked why, he answered, "They carried me all my life and they may as well carry me a little longer."

Dr. Clattenburg praised and thanked the congregation for the music, the Service, and the luncheon. Uncle Dave Williams, the Nestor of the Convocation, in a very happy strain spoke of Dr. Clattenburg's speech as wonderful, and introduced his rector, the Rev. Richard T. Lyford; but became somewhat mixed between terrapin and seraphim. His rector promised to instruct him properly in this matter.

At the afternoon session, the Committee appointed to consider the disposal of the money in the treasury reported they had granted \$600 to the Rev. William O. Bellis provided the parish would raise \$600.

Then Bishop Littell spoke in his enthusiastic way about the Iolani School and the education of youth at the "Crossroads of the Pacific." "The Hawaiian Islands are different from any other part of the earth's surface. No such mixture of races is on the mainland. Occident and Orient are there in about the same numbers. The Christians on the Islands proceed and act as if God had 'made of one blood all nations of men for to dwell on the face of the whole earth.'"

Bishop Littell wishes to make Iolani a missionary center for leaders like St. Augustine's at Oxford. It is the vision of a statesmanlike Bishop.

After the Executive Secretary had invited the Clergy and Laymen to attend the Missionary Conference at Glen Loch, the Dean appointed his Executive Committee of seven Clergy and seven Laymen to serve for the ensuing year. This Committee is composed of the Reverend Messrs. Frank Goostray, Crosswell McBee, Louis W. Pitt, Walter C. Pugh, Thomas A. Sparks, Charles E. Tuke, Frederick A. Warden; Messrs. William A. Cornelius, Spencer Ervin, C. Fenno Hoffman, William Henry Hughes, Edward R. Longstreth, Gerald Powell, Frederick B. Stimson. He also appointed the following Laymen's Missionary Committee for the Convocation of Chester: Messrs. Karl Collings, William J. Dickson, Spencer Ervin, John Lewis Evans, Lyman M.

Hatton, C. Fenno Hoffman, Lardner Howell, William Henry Hughes, Edward R. Longstreth, Benjamin H. Ludlow, Edmund B. McCarthy, W. W. Montgomery, Jr., Lawrence J. Morris, William P. Morris, John O. Platt, Gerald Powell, Frederick B. Stimson, Herbert J. Tily, and J. Randall Williams.

The Dean then announced that the May meeting of the Convocation would be held at St. Mary's, Wayne, and the October meeting at the Church of the Redeemer, Bryn Mawr.

The Dean then spoke at length about the Maintenance and the Advance Work, telling how splendidly the Clergy were coöperating with the plans worked out by the Executive Committee, and how a Mission such as Highland Park, having been helped out of difficulty, had responded to the question, "What are you going to do for the whole Church?" by answering, "We gave \$300 last year; we will double it and give \$600 this year."

He spoke of the Big Brother movement. Three different missions would like a parish to take an interest in them. Three parishes would like a mission. There must be nothing subservient. The rector will preach at the mission; the missionary will preach at the church. It must be love at its best. It will put courage and enthusiasm into the missionary; and, as John Evans said about Ardmore, "St. Mary's Parish is going to get the blessing."

The Dean drew the attention of the Convocation to the fact that from 63rd Street to Coatesville, all parishes except five have new rectors. While the former rectors were fine men, the present ones are their equals in every respect and full of missionary enthusiasm.

The Rev. J. Jarden Guenther gave the Convocation a cordial invitation to attend the Corner-stone Laying of Trinity Church, Swarthmore, on Saturday, November 7, where, through his efforts, a beautiful new church is being erected.

The Rev. Crosswell McBee, D.D., moved a vote of thanks to the Minister, Wardens, and Congregation of St. Mary's for entertaining the Convocation so hospitably. Then, with the blessing of the Bishop, the Convocation adjourned.

SOUTH PHILADELPHIA

CONVOCATION

The Campanile of the Church of St. Elisabeth points to the sky above the surrounding houses and adds a touch of beauty to the neighborhood. It can be seen for several squares in every direction and is quite a landmark in this section of South Philadelphia. The Diocesan Campaign Fund made it possible to repair this Church and to restore it for the use of the community. Dr. Mockridge, rector of St. James Church, Philadelphia, is acting the part of a Very Big Brother to this Parish, having taken it as a Mission of the Parish Church.

In one of the Chapels of this beautiful

Church the Convocation of South Philadelphia held its Autumn meeting. The number of clergy and laymen was larger than usual when Dean Toop opened the meeting and asked the genial Secretary, Rev. William Sharp, to read the Minutes.

The Dean asked for reports of Missionaries and Rev. Victor E. Holly reported for the Holy Spirit Mission. "The Church attendance has fallen down during the past four months. From the goodly number of grown-ups and children that used to attend our night services, there remains now an average of 12 to 15 adults. The decrease in the attendance at our night services is not, however, without any reason. The reasons in fact are threefold:

"(1) The general depression of the people that live in that section where the men are out of work or only work but 2 or 3 days a week.

"(2) The unstableness of the population that dwell in that part of the city. Their moving around hither and thither in search of a cheaper or of a more comfortable place.

"(3) The opening of two new missions, the Sanctified and the Holiness Churches, as they are called, one in Emily Street and the other in Mercy Street, at which churches there is a special quartet service every Sunday night, which, of course, attracts the people.

"Those seem to be the genuine reasons for the falling off in our night service attendance.

"Our offering is 100 per cent better than the attendance in the Holy Spirit Mission. As a matter of fact, we are receiving now in the plate collection more than we ever did before when we had a larger attendance. Our offering amounts to \$1.60, at night service. For a poor mission like ours, the offering is not bad. I am glad to inform the members of the Convocation that our children have sent to the Church House \$20, the amount of their mite box offering; and for three months the Mission has been able to contribute \$10 a month to the priest's salary. By God's help we believe that the Mission, though small and handicapped, will be able to pay that amount (\$10 monthly), that has been laid upon them without their consultation.

"We have in the Church treasury now \$25 and in the Sunday-School treasury \$11, making a total of \$36. The Sunday School is doing splendidly, I am thankful to say. We have good attendance and offering. The average in the attendance is around 34 to 37."

The Dean said this Mission is partially under the Dean, partially under the Archdeacon for Colored Work and partially under the Rector of All Saints, Moyamensing.

The Rev. Cresson McHenry sent in his report: "As Missionary-in-charge of the Mission of the Transfiguration showing the progress of the Mission since the last meeting of the Convocation: Number of

(Continued on page 119)



Rev. John Edwin Hill

NEW DEAN OF SOUTH PHILADELPHIA CONVOCATION

Sometimes those who render good service for many years for the benefit of their fellow men are rewarded. This is even so occasionally in Church affairs, and we are glad to be able to record that such has been the case lately in our Diocese in the election of the Rev. John E. Hill as Dean of the Convocation of South Philadelphia, because he well deserved that honor.

For twenty-six years he has been the hard-working Rector of All Saints Church, Eleventh Street and Snyder Avenue, Philadelphia. Also for many years Mr. Hill has been a faithful member of the Executive Council, on which he has rendered very useful service, especially as Secretary of the Department of Missions. Moreover, for several years he was chairman of the Budget Committee, in which capacity he has done wise and constructive work for the benefit of the Diocese. We are glad indeed to know that his services have been recognized and that he has been chosen Dean of the Convocation where, with a few exceptions, he was the oldest Rector in length of service.

There are not many Missions in the Convocation of South Philadelphia, but the Deans have now laid upon them the responsibility of endeavoring to stimulate the meeting of the Quota by the various parishes, chapels, and missions in their Convocation. In both the missionary work and the financial we wish the "baby" Dean great success; and we trust that all the parishes, chapels, and missions in his Convocation will rally to his support and do their best to meet the Quota.

— — —
If you wish your neighbors to see what God is like, let them see what God is like, let them see what He can make you like.—
Charles Kingsley.

Woman's Auxiliary Convocation of Chester

The Fall meeting of the Woman's Auxiliary to the Convocation of Chester was held October 15, 1931, at the Mission of the Redeemer, Springfield, with 260 delegates from 33 Parishes. Holy Communion was celebrated by Bishop Taitt, with Dean Shreiner and Dr. Bishop, Rector of the Parish, assisting.

The meeting was opened by Mrs. Shreiner welcoming the delegates. The Minutes of the previous meeting were read and adopted and the Treasurer's report to date, \$3,021.58 and \$2,265.10 in the Memorial Fund, was heard with much satisfaction. This high-water mark in times of financial stress has permitted since our last meeting, the last payment of \$2,000 on the \$10,000 pledged to Bishop Garland and \$800 for the Advance Work Program.

After remarks by Dean Shreiner with regard to a memorial to Dean Bird in the hospital at New Bern, N. C., in which he explained the Convocation had voted to make the entire \$25,000 they were endeavoring to raise for the hospital a memorial to Dean Bird, the Auxiliary voted to give an additional \$200, thus making their share in the memorial fund amount to \$1,000.

Owing to the difficulties some parishes have experienced in receiving notices of our regular meetings, it was voted to send duplex postals to the President of the Parish Auxiliaries; the two delegates and the rector of the parishes to receive single postals, thereby ensuring wide circulation of the notice in each parish.

The first speaker of the morning was Miss Anna Dickson, Executive Secretary of the Special Committee of the Woman's Auxiliary for the Relief of Unemployed Women. The earliest attempt at this kind of work was undertaken by our Church, December 9, 1930. The Supply Department and Equipment was utilized to cut out the new garments. Twenty-nine thousand yards of goods and \$1,000 for notions were contributed by one person, while some financial help was procured from the Lloyd Committee. The remainder being furnished by Parish Auxiliaries and individuals. Over 100 women were helped by sympathetic interest and materially to the extent of \$6,572, thereby enabling them to hold their homes together while their husbands were unemployed. These women made 16,654 garments which were distributed to St. Barnabas' Mission, Kensington, the Episcopal Hospital, the City Mission, the Foreign Born Committee, drought victims, etc. The Committee was enabled to carry twenty-two women over the summer but regrets that though material is there the funds for wages are insufficient. Stress was laid on the point that this work is not a dole.

Mrs. Albert Hill, of Swarthmore, Chairman of Work Among the Isolated in the Convocation of Chester, told of the prospective work. The aim of this committee

is to reach all "shut-ins" or those out of touch with the Church, remembering them at Christmas, Easter, and birthdays, making them feel kinship with us and the Church.

Fresh from the Convention in Denver the Bishop brought his inspiring message. After telling us that we as an Auxiliary showed more interest in the Advanced Work Program and had raised more money than any other Convocation, he gave this axiom to live by during the next few months. He said, "Work accomplished gives us consciousness of power to accomplish more."

In speaking of the Convention he made us feel the spiritual force of 751 delegates communing at that great opening service. Particularly did the Convention give opportunity to make our Church and her great works known and advance it in the great western country. Finally he spoke of the dignity and unhurried meditation given all matters brought into the legislative sessions, showing that careful, logical thought and not emotionalism, weighed in the great Council of the Church.

After a cordial welcome to the mission by the Rector, the meeting adjourned to a box luncheon, the mission serving delicious homemade cake and coffee.

The afternoon meeting was opened with the singing of a hymn and prayer by Dean Shreiner. It was suggested that letters of sympathy be written to Miss Sara Thomas and Mrs. William W. Montgomery. Two names were added to the Memorial List, that of Dean Bird and Mrs. Elizabeth R. Oliver, delegate from St. John's, Lower Merion; and the names of Mrs. Mary Shakespeare, St. Paul's, Chester, and Miss Amy T. Scott, Calvary, Rockdale, were added to our list of departed workers.

Mrs. William Haines, Vice-President of the Auxiliary of the Diocese of Pennsylvania and Chairman of the Foreign Committee, brought the meeting a picture of the Women's meetings in the First Presbyterian Church, Denver, telling us that all our missionary districts were represented (many by native Christians); that the women met in luncheon committees to do their work; that Denver offered all the resources of that beautiful city for their hospitality; that our Bishops and lay delegates represented the best types from a churchly and secular standpoint and that the pervading spirit was that of wide-awakeness and cheerfulness.

Mrs. Haines asked our special prayers for Miss Gill, a worker among the lepers of Japan, and for the Japanese themselves, that fear of the disease be lifted from their hearts.

In closing, Mrs. Haines recommended that this year we invest our money in spreading the kingdom of God and that we ask with assurance of receiving, from

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MEETING OF DEPARTMENT OF CHRISTIAN SOCIAL SERVICE AND INSTITUTIONS

A highly interesting luncheon meeting of the Department of Christian Social Service and Institutions was held on October 26th at Holland's Restaurant, 114 North 19th Street.

The Honorable Clinton Rogers Woodruff, Chairman of the Department, presided, and Bishop Taitt greeted the guests and members with a short talk. Canon Rogers, of Manchester, England, was also present but could not stay to respond to an invitation to speak.



Rev. C. R. Barnes

Two representatives of the National Department of Social Service were present as the chief speakers: the Rev. C. Rankin Barnes, the new executive secretary, and Spencer Miller, Jr., the Consultant of the Department in its Industrial Relations.

Secretary Barnes spoke with convincing force on the need of providing, through parish house activities, constructive programmes for the leisure time of the members of the Church. During the coming winter it is imperative that the morale of the unemployed should be steadied by various activities and they should not be dependent on just bread lines for relief. He then stressed service research as the key-note of the General Convention at Denver and that the opportunities for thoughtful service are becoming a social challenge to the Church. These special opportunities were considered in detail at the Convention and are to be published in a report.

It was splendid to learn of the coöperation and interchange of speakers between the General Convention and the Convention of the Social Workers of Colorado, which was being held in Denver, at the same time.

Mr. Miller brought out the thought of

the great value of the effect of the present adversity and depression on the Church as well as on the entire world. This situation, the result of the past ten years of growing unsound conditions, is a natural result and offers the possibility of clearing the atmosphere and giving people a more serious view of these problems.

It is also necessary he pointed out to realize that the changes in other countries affect the conditions in the United States, and for this reason it is wise to consider these new currents of thoughts and events. Through these various situations, many economic problems are evolved, which challenge the Church as far as developing moral leadership and constructive social service programmes. In accepting these responsibilities the Church will have the opportunity to take a definite stand regarding such questions as the five-day week, child labor laws, unemployment insurance, public work programmes and other problems. Churches should discuss the underlying ethics of these problems and present the results clearly to the people. In this way additional aid in the solution of these problems may be brought about by arousing the conscience of the community.

According to statistics, the uneven distribution of wealth indicates a serious problem, considering that 1 per cent of the population controls 35 per cent of the national wealth of this country. Moreover, it is important to bear in mind that members of the Episcopal Church own one-tenth of the country's wealth, thus placing a great responsibility on the Church in facing the problems of the present day. Just now one of the greatest helps that the Church can give is the provision of wholesome activities for the unemployed.

The closing address was given by Mr. Reynolds D. Brown, member of the Diocesan Department and a member of the committee of twenty-one of General Convention.

Mr. Brown reported on the views expressed at the General Convention on the question of prohibition and expressed the idea that as a group it was agreed that something should be done about this problem. He then explained the work of the committee of twenty-one, the reasons for the appointment of three subcommittees and the general feeling in this group that revision of the Eighteenth Amendment should be carefully discussed. He also brought out the fact that everyone agreed that disarmament was a necessary step for all countries to take.

Following these illuminating addresses the usual meeting of the Department of Christian Social Service and Institutions was held.

There was a discussion of the need of all clergymen making full use of the Social Service Exchange to prevent duplication of relief and to gain correct information regarding the individual applying for help.

Reverend Clarence Reese reported on the need of providing ways and means for men to return to the country for farming and also brought up the plan of an unofficial campaign in February, by Mr. George W. Wilkins, of the Galilee Mission, in order to raise funds for the work at Croyden.

A discussion of the plans for an inspection of Church Institutions during the social work convention in May, brought out suggestions for an all-day itinerary, to be preceded by a corporate communion at St. James Church, for the members of the Episcopal Church, who attend the convention.

Mr. Barnes suggested that the Churches arrange for the opportunity of having some social service workers speak the following Sunday.

The meeting then closed, after accepting Reverend Joseph Manuel's kind invitation to hold the November meeting at the Episcopal Hospital, after a luncheon at which the Department will be guests.

DOROTHY RASEY.

CHURCH HOME FOR CHILDREN

For seventy-five years the work of the home has been carried on, and for a great part of that time at our present situation. Sixty-five girls ranging from five to eighteen years of age are trained in the school in housework and in preparation for study of some particular calling. Some of our girls have become stenographers, professional nurses, and other like occupations of women of the present day.

With the growth of the home has also come more advanced teaching and consequently increased expense. In order that the work of this time-honored institution may continue, we ask your assistance and support.

There is no requirement as to the religious association of the parents of any child as a requisite for admission. While under our care they are required to attend services of the Episcopal Church and receive instruction according to that church.

From a small beginning, in a house on Pine Street above Sixteenth, the home has, through the generosity of its friends, grown to its present capacity. Always there are more applications for admission than we can provide for. Such is the best proof of the need which we supply.

JANE A. SINKLER.

Bishop Burleson, Bishop of South Dakota since 1916, was elected assistant to the Presiding Bishop. He resigned his diocesan office and his suffragan, Bishop Roberts, was elected Bishop of South Dakota.

Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."

—Selected.

Work of Renovating Church Done by Communicants

The vestry and some of the male members of St. Stephen's Church, Wissahickon, decided that the extra vacations which all were getting this summer were a fine opportunity to work on the church prop-

erty which was sadly in need of repair. Necessity forced the beginning of the work and enthusiasm carried it on.

The storm which did so much damage along the Wissahickon creek this summer did not spare the church property and when it had passed all that remained of a former gravel side walk on the steep slope of Hermit Street, was a neat trench some three feet in depth. Fearing possible injury to passerbys from the condition and anticipating a repetition of the excavation if the walk were again made of cinders, some dozen of the members working late afternoons and early evenings, put in a cement sidewalk one block long in about three weeks. They were so successful that they decided to continue the work and put reinforcing concrete about the rear of the church where gratings had sagged and some of the foundations were badly eroded.

This, with some repairs to the rectory prior to the coming of Rev. Francis Downs as the new rector, and a general sprucing up of the church grounds gave the place an excellent outward appearance but left it in the pharisaical position of being clean without and dingy within. The walls of the church had not been washed, let alone painted, for twelve years and when one considers that the church is only four blocks above the Pencoyd Iron Works some idea of the state of affairs may be gathered.

After a talk with the new rector-elect, Bishop Taitt agreed to pay for the paint

if means could be found to apply it. After several of the vestry had put their heads together and come to the conclusion that the laying off of men was a good time for the laying on of paint it was decided to

paint the church, using only the volunteer labour of the congregation.

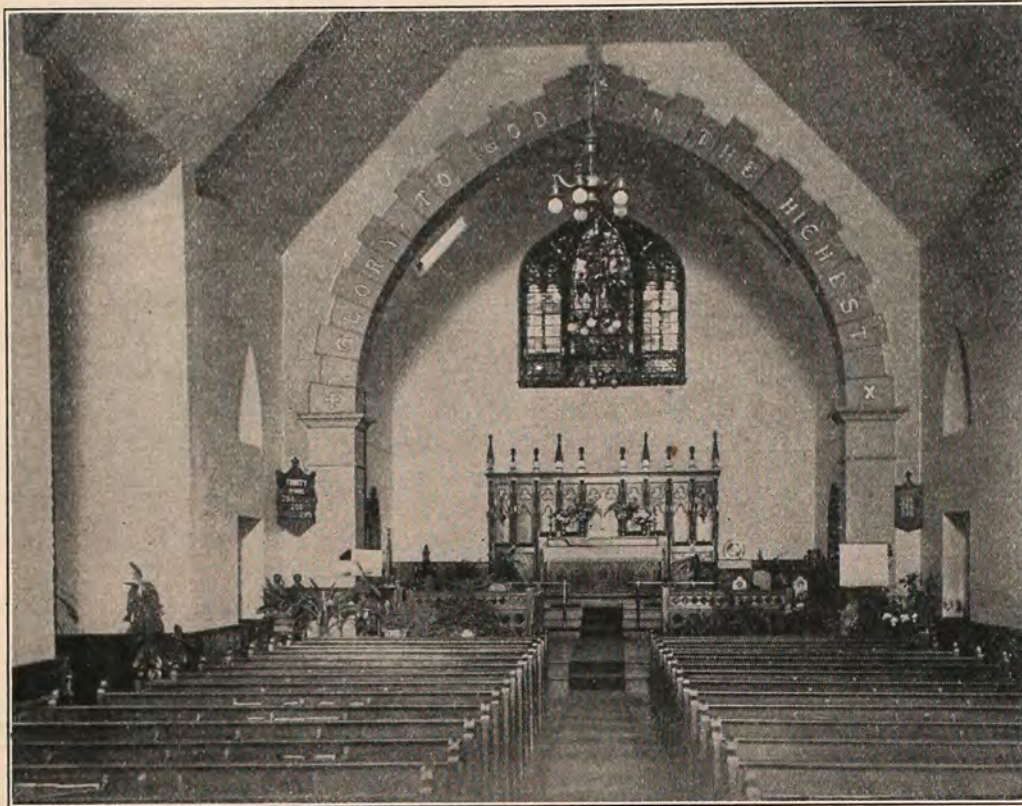
Three of the men spent the mornings and most of the afternoons of two weeks in washing the worst of the dirt from the walls in preparation for painting.

The most difficult work was the erection of a scaffold high enough to paint the ceiling and mobile enough to be moved about the nave and up into the chancel. But by dint of careful measuring and calculation the scaffold was built for approximately ten dollars.

The work was rushed so as to have the job completed in time for Mr. Downs' ordination to the priesthood on November 2nd, but it took a force of ten men working in shifts of five, five nights a week for five weeks, to finish the work. The walls and ceiling each received three coats and the floor two. Mention should also be made of the fact that some members of the Polish congregation of St. Mary's, which also uses the church, helped several mornings.

But the effort has been more than repaid by the vastly improved appearance of the church and the heightened interest on the part of the congregation in what had been indeed a depressing interior but is now a bright cheery church.

So enthusiastic have these men become that they are now planning to do the same job on the parish house and Sunday School building. The accompanying picture of the church taken the day of the ordination does not give due and full credit to the improved looks of the church and no words can express the improvement in the



St. Stephen's, Wissahickon

STUDENT WORK AT LINCOLN UNIVERSITY

By REV. CEDRIC E. MILLS

On the third Sunday in October, the twentieth Sunday after Trinity, the first Vesper Service was held at Lincoln University, in the Mary D. Brown Memorial Chapel. We were greatly pleased to have with us Bishop Taitt, who made a special trip from Lebanon to be there. The students were especially pleased because the presence of our Diocesan was symbolical of encouragement and sympathy with their efforts. They realized more than ever that the Church was interested in them, even though they were away from their home parishes and Dioceses. After the Bishop had given an interesting and challenging talk, the Rev. Dr. Shryock, Chairman of the Commission on Student Work, preached a helpful sermon. One can hardly imagine what it has meant to have this service sponsored by those in authority.

The music was rendered by a male choir. The hymns, canticles, and a special anthem were well done and inspiring. The choir was part of the University Musical Club, and was trained for this service by the organist, who is the President of the Episcopal Students' Club. Favorable comments have been received not only from members of the student body but also from members of the faculty.

In reference to this service, there are other points of interest. The men asked for it without any urging from the outside, and they are trying to make each successive service as inspiring as possible. These young men placed in the University Chapel a table upon which was a Cross made by one of the members of the Club. Perhaps, one may take this as an indication that, under the leadership of the officers of the Episcopal Students' Club, they are going forward with their continued interest in the life of the Church. In holding a Vesper Service once a month the Diocese is making it possible for communicants of the Church to keep alive their interest. At Lincoln University the Diocese is serving Churchmen who come from as far south as Georgia, as far west as Michigan, as far north as Massachusetts, and from foreign Missionary Districts. They are young, earnest Christians of the Church who are striving to show their belief in religion as a vital force in their lives.

interest and reverence of the congregation.

Some such work is commended to all other churches which are in the doldrums and need renewal of spirit as well as fabric. Do not let size stop you, for though St. Stephen's Church seats over two hundred there are less than a hundred regular active members at present and only a dozen men did the whole job.

THE TOC H GROUP AT THE CHURCH FARM SCHOOL

Saturday evening, November 14, Mr. Coleman Jennings, Chairman of the Executive Council of Toc H of the United States, officially received a new group at the Farm School, into the official family of Toc H.

The ceremony took place in the library at the Church Farm School where large delegations of Toc H members from Washington, D. C., Philadelphia, Baltimore and New York, were assembled. Mr. Coleman Jennings presented the lighted Rushlight, saying to the group, "The brotherhood of Toc H send you all greetings and this Light. Keep it burning within your Group by maintaining fellowship and service for Everyman and in remembrance of your Elder Brethren." The Light was received by the Rev. William Powell, Padre of the Church Farm School Group.

Immediately following the reception of the Light, Hope Darneil, of Washington, D. C., conducted the ceremony of the Light. The Rev. Albert W. Eastburn, Padre of the Toc H Group in Philadelphia, initiated the members of the group. A very pleasing guest night followed in which reports from all the groups in the United States were made.

Sunday afternoon, at two o'clock, the combined groups held a service of remembrance in the Farm School Chapel. Members of all the groups took part. The Lamp of Maintenance was lighted and from this was lighted the Rushlight of the new group. Two members from each side of the Chapel stepped forward with tapers and lighted them from the Rushlight. Stepping back to their seats they lighted the tapers of all the other members, and everybody held their lights up high and swore allegiance to the aims and ideals of Toc H, and rededicated their lives to the service of others in memory of all those who have given their lives for the extension of God's Kingdom, and for whom the trumpets have sounded on the other side. Mr. Coleman Jennings, of Washington, D. C., gave a very fine address.

ONLY 3 CENTS OF EVERY DOLLAR SPENT FOR OVERHEAD EXPENSES AT CHURCH HOUSE

A few days ago a lady called the Treasurer's Office on the telephone and asked if it were true that the Church House kept for overhead expenses 40 cents of every dollar sent. I thought I had misunderstood her, and asked her if she had said 40 cents or 4 cents of every dollar, but she insisted that it was 40 cents, and that a friend of hers had told her so. I very promptly advised her that approximately only 3 cents of every dollar received at the Church House was used for overhead expenses, and therefore that 97 cents of every dollar sent was used for the purpose intended. She expressed great surprise and said she was glad to know it, and fearing that other people may be under such an erroneous impression, she desired me in some way to give publicity to this fact.

It might be interesting to those who read THE CHURCH NEWS to know that the Treasurer's Office during the course of the year receives a little over a million dollars, which is distributed among a number of funds, such as Missionary, Episcopal, Convention, Church House, Episcopal Residence, Sustentation, Church Pension, Christmas, Church Extension, Diocesan Campaign, and Advance Work Funds. It also disburses from these funds such amounts as are properly authorized, so that it has been necessary to set up such accounting machinery for each fund as will meet all the requirements. It would be difficult to describe the amount of detailed work involved in the proper accounting of these funds. There are numerous inquiries made from the rectors and others of the parishes and missions, from time to time, for information of some sort about these funds in which all are interested. It is the aim of the Treasurer's Office to keep such efficient records, and give such intelligent information, as will be of great value to the Diocese. We hope that those who read this article will pass along the information.

JOHN RADCLIFFE,
Financial Secretary.

RECENT CLERICAL CHANGES IN THE DIOCESE

The Rev. Edward Job Bubb, Curate at All Saints, Wynnewood, with special charge of St. Joseph's Chapel, Gladwyn, resigned on November 23, to become Rector of Grace Church, Greenville, Jersey City, N. J.

The Rev. James Nelson Deaver resigned as Rector of St. Thomas, Philadelphia, on November 1, to devote his full time to St. Christopher's Mission.

The Rev. Robert Colsher Hubbs became Priest-in-Charge of St. Ambrose Mission on December 1. He was born in Philadelphia September 29, 1899, being made Deacon in 1927, and ordained Priest the year following by the Bishop of Pennsylvania, having been presented from St. Michael's Church, Germantown. Since that time he has been Curate at Christ Church, Newark, N. J.

The Rev. Alexander Norman Keedwell became Curate at the Church of The Good Shepherd, Rosemont, on October 1. He was born in London, England, March 24, 1893, being ordained to the Priesthood in 1923 by Bishop Kinsolving. He was Curate at Grace Church, Newark, N. J., from 1925 to 1929, and at St. Clement's Church, New York, since the latter date.

The Rev. John Samuel Letherman became Curate at St. Timothy's Church, Roxborough, on November 19. He was ordained Priest this year and has been serving as Curate at St. John's Church, Elkhart, Ind.

The Rev. Frank Nikel is Curate at St. Martin's Church, Chestnut Hill, and not at St. Timothy's Church, Roxborough, as reported in the October number of THE CHURCH NEWS.

The Rev. Hugh Latimer Willson, who has been studying abroad for the last year, is serving as Curate at St. Philip's Church, West Philadelphia.

The Rev. Albert M. Halloway, who has been Curate at St. Mark's Church, Frankford, for several years, resigned that work on September 30.

NURSING

Children's Hospital

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject, children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

CHRIST CHURCH HOME

On the eve of All Saints' Day a curb market was held in the basement of Christ Church Home for Gentlewomen. Each customer was presented with a basket filled with fruit, cake, candy and other things to eat. Those who served were dressed as Mummies. Later in the evening in the main hall the ladies dressed in various costumes with masked faces, marched to music through the hall, while the spectators tried to guess their identity. Much fun was furnished and the evening passed very pleasantly.

On All Saints' Day there was a large attendance at the Chapel. There was a fine display of flowers in the Chancel and

the Chaplin, the Rev. William B. Guion read from the Diptychs the names of those who formerly lived at the Home and had departed this life since last All Saints' Day, among them being the Rev. W. F. Ayer.

Services are held twice every day in the week as well as on Sundays and they are largely attended.

The Japanese postulant for Holy Orders, Mr. Andrew N. Otani, who also serves as lay reader and evangelist on the island of Molokai, Hawaii, writes that his Church School now has fifty-five children and more are coming and the schoolroom is too small.

The Church News

Official publication of the Protestant Episcopal Church
in the Diocese of Pennsylvania

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202 S. 19th Street, Philadelphia
BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House,
202 S. 19th Street
Address all subscriptions and business correspondence to
"The Church News," 1016 Arch Street

TERMS: { Single Numbers.....15 cents
Annual Subscriptions (by mail).....\$1.00
25 or more copies to one address.....Each, 50c. a year

Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

A BISHOP'S ONLY CHRISTMAS

Try as they may, men cannot find a more suitable designation for Christmas than the good old English word "Merry." No other adjective fits the day so perfectly as the one that suggests mirth and laughter and fun; for neither "happy" nor "joyous" nor "peaceful," which are often substituted, are so charged as "merry" with the exuberant youthfulness that is characteristic of our observance of the Christmas season.

Phillips Brooks, to whom no one will deny the possession of a full measure of the spirit of Christmas, once wrote to a friend describing rather pathetically and whimsically the only Christmas that he lived to enjoy as a Bishop. He had been lonely, and loneliness is never so bleak and so depressing as at Christmas. But Christmas is the cure for loneliness, for it is the great day for family reunions. Even now thousands are eagerly waiting in our large cities for the hour when the train will carry them back to their old homes for Christmas, so that the family circle that is broken throughout the rest of the year may be repaired, and father and mother and children may sit down around the table together once more. So the Bishop, who was a bachelor, went to visit his brother's family. And he writes: "I spent the Feast of the Nativity with Arthur. Nobody wants a bishop at Christmas. William and his family were there also, and *we had a big family dinner, and played childish games till midnight; it was all very simple, and silly, and delightful.*" That was the way the man who wrote the most beautiful and deeply religious Christmas carol in the English language loved to spend the day—playing with children. Not that he discounted the Services in church—he had been

to church twice—but to him the birthday of the Child of Bethlehem was preëminently the children's own day, and on that day above all he wanted to make children happy, and be a child again for a while himself.

That is a good way to spend Christmas, and, thank God, a very common way. For he is a rare old Scrooge who doesn't try to make some child happy at Christmas, and even the stiffest unbend and the frigidest thaw, as the day approaches. The hope of the human race lies in the fact that men are susceptible to the Christmas spirit; they *can* catch it; they are not immune to kindness, and forgiveness and love. When the season returns and the spirit of good will is in the air, all humanity is affected by it, and there is such an outpouring of unselfishness as would not have seemed possible did not one know that it had happened before. "Deep calleth unto deep," says the Scriptures; there must be the Spirit of Christ already hidden in man that answers to the Spirit in the air at Christmas.

We hope all our readers may have a very "Merry Christmas"; that the sky may not be clouded by disappointment, nor the day darkened by illness; that they may have the joy of making children happy, and of watching the light of pleasant memories of their own childhood transfiguring the faces of the aged; and that they may have a big family dinner around an unbroken board, "with childish games till midnight," like the great big-hearted Bishop, who has made Christmas forever more melodious and beautiful for every English-speaking man.

OLD PARISHES

The whole Diocese rejoices to enter on its honored list of centenarians St. David's Church, Manayunk, and Grace Church, Hulmeville. The ranks of these veteran parishes, unlike other survivors in a great campaign, are growing wider instead of thinning, and their steps firmer rather than feebler with age. For they still preserve their vigor, and are ever showing signs of new life in adapting themselves to the needs of new generations. We have not one church in this Diocese, though it contains the most historic spots in America, which is only a museum and relic of a bygone age no longer actively serving the community. Even those ancient edifices which are visited by thousands of pilgrims every year because of their association with Colonial and Revolutionary history are still lusty and strong, and have a present and a future as well as a past. It cannot be said of them as was said of a noble family that, like the turnip, the best part of it was underground.

We congratulate these parishes on their anniversaries. They are fortunate in having such a long and honorable history; it is stimulating for a parish as well as a family to have the responsibility of a fine tradition to uphold. *Noblesse oblige.* But more fortunate still are they in that their rectors are not resting on their oars, but leading their people in ministering to the present needs of the communities in which they are located.

WHO ARE THE JONAHS?

If that whale didn't monopolize the limelight in the splendid missionary story that we call the Book of Jonah, everybody would see at a glance who the Jonahs are. Jonah was the original isolationist, the man who wanted Israel to "mind her own business" and let foreign Nineveh "clean her own house"; he is the spiritual father of all those who are opposed to foreign missions, and who don't see that God's purpose in blessing them is that they should bless the world.

We have a few in every parish. They are the Jonahs, but they don't know that because they feel no obligation to send the Gospel to foreigners, they are following

in that rebellious prophet's footsteps. Unfortunately we dare not throw them overboard, for there are hardly enough whales now to swallow them all, and besides we fear that the modern whales have become so sophisticated that they have heard from the higher critics about the trouble their most famous ancestor had digesting Jonah, and might let them sink. But we need not despair; there are other cures than the water-cure. St. Peter was just like Jonah once in his refusal to minister to foreigners, but he was cured by a vision. Perhaps, if our leaders would present an adequate vision of the Kingdom of God, the modern Jonahs might be converted also.

HOW ONE PARISH DID IT The Every Member Canvass

In presenting the plan used in St. John's Free Church this year, no claim for perfection is made. It is still immature and full of imperfections. Yet it did kindle an enthusiasm and rouse a general parochial interest not manifest since the first years of the "Every Member Canvass." Nor did the amount of money pledged greatly exceed that pledged other years. Indeed, it was far less than in the balmy days of prosperity. But, in a parish consisting entirely of working people and supported entirely by voluntary giving, the results so far have shown a distinct gain over the two years past. In a district where the brunt of unemployment has been fully borne for three years, this is most significant.

First of all, the finance committee met with the rector and drew up a preliminary budget, subject to revision if necessary. The fiscal year, for the first time, was closed September 30, instead of December 31, as before. This was done to eliminate the necessity of estimating the amount of money that would be received and the amount that would be expended for the last three months of the year. We knew exactly what we had and exactly what we spent. The result was not gratifying. We decided that the canvass, if done at all, must be more thorough and systematic than ever before. The old way of having the women prepare a dinner in the parish house on the Sunday of the canvass and then having a call for volunteers from the chancel was worn out. The canvass was done in one afternoon but the men who did it had no idea, save that supplied by their natural wit, of how to go about it and those who were called upon but not home, were never visited again. A series of educational conferences became part of the new program. These were to last three weeks and in the meantime a canvass letter was sent out to communicants enclosing a pledge card and asking for its early return. The letter stated the parish's financial needs simply and directly—almost bluntly.

The three conferences were educational in nature and were held on three successive Friday evenings. The introductory one opened the eyes of some for the first time

to the five fields of service in which the parish was working. We were already doing a respectable amount in all five fields through our church, church school, and ten or more parish societies, but there was scarcely an individual who knew all we were doing. The opening meeting laid the groundwork for the others.

At the second conference the parish budget was introduced and explained by the canvass chairman and rector. It was parish night and parish affairs; visiting and all the rest came in for discussion. Some of this discussion was carefully thought out and constructive. Some of it was of the steamy variety, but all of it served a good purpose, even if only to let off steam.

At the last meeting the specific problems of the canvasser in the home were considered and members of the finance committee appointed as team captains. Their real work was the "follow up." The team captain was to visit all those who had been visited by his team members and who had failed to pledge. National Council leaflet No. 2163 was used as a text book, i. e., "The Churchman Goes Canvassing." It was selected because of its brevity (the average man will not read much of this sort of thing), and because it is very much to the point.

Sunday, November 15th, the canvass began after the second service. At this service a member of the finance committee gave an account of the church's stewardship from the chancel. He spoke concisely and clearly. During the service, the canvass chairman, working in the parish house, divided communicants' cards into districts and indicated those who had pledged, either that day or in the three weeks previous. After a lunch in the parish house following service, each canvasser was given a package containing, (1) the names of those he was to visit; (2) envelopes in which each contributor might place his signed pledge card and seal it; and (3) a questionnaire to be filled in by the canvasser for each visit. The questionnaire was drawn up by a committee appointed at the conferences and was as follows: 1. Do you attend church regularly? If not, why? 2. What means the most to you in coming to church? Wor-

ship of God? The Sacrament? Music? Preaching? Meeting friends? 3. Are there children in the family? If so, are they in the church school? If not, why? 4. Do you desire a visit from the rector? 5. Remarks:

Name_____

Address_____

In presenting the above card, the canvasser was cautioned to be strongly in the affirmative in his church loyalty, otherwise what was intended to be an aid to the church and rector might be turned into a destructive weapon. Each member in every family was to be urged to make a separate pledge and two well-qualified laymen spoke to the children preparing for confirmation on the subject of church support.

There was a final meeting of the canvassers on November 27th, when pledge cards were returned, questionnaires returned and all accounts settled, six days having been taken up by the canvass.

No conference lasted over two hours. Twenty-five men attended them, and sandwiches, cake, and coffee were served after each one. There is nothing new or original in any of this program but it has this value: it is not on paper alone. It has been tried and has proved fairly effective.

"The Every Member Canvass, where all its social and educational features are used, and eight weeks given to the proper preparation and education, has never failed in any parish in the Episcopal Church in this country." Unanimous report of all the Executive Secretaries in the United States.—EDITOR.]

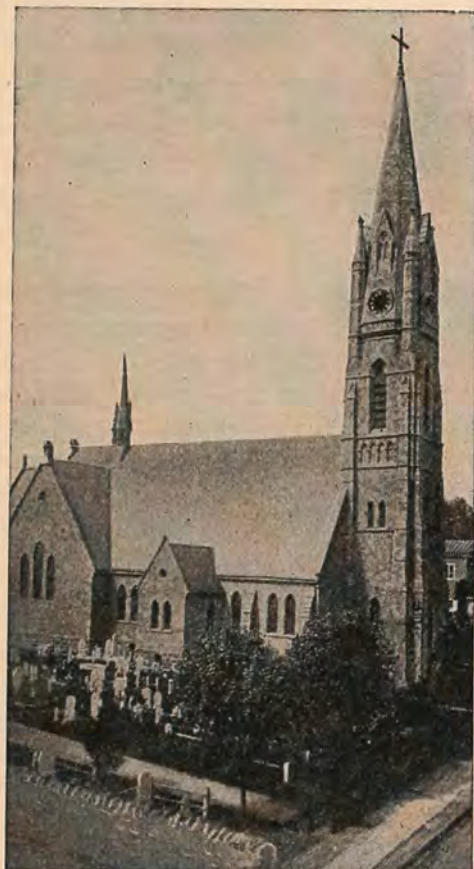
WANTED

The Altar Guild of the Diocese is glad to receive gifts of used articles suitable for its work: i.e., linens, vestments, brasses, hangings, etc. Such things can be reconditioned and made to serve many purposes and will be gratefully received by the president.

E. A. Reath,
2103 Delancey Place.

100TH ANNIVERSARY OF THE FOUNDING OF ST. DAVID'S, MANAYUNK

November 29 to December 6, St. David's Church, Manayunk, Philadelphia, will celebrate the 100th Anniversary of its founding.



St. David's, Manayunk

On November 26, 1831, a notice was issued inviting the inhabitants of this village who were friendly to the establishment of an Episcopal Church in this community to meet in the Academy, at the hour of six o'clock in the evening of December the third.

The result was the meeting of fifteen persons with the Rev. Robert Davis and it was decided to proceed at once with such an organization, and to give it the name of St. David's.

The first vestry was composed of Messrs. C. V. Hagner, Samuel Wagner, Tobias Wagner, John Whitehead, Trovers Murphy, John Drivers, H. Ellis, Joseph Blank, Joseph Heywood, Augustus Neuman, C. T. Orth, and Charles Duval.

On August 13, 1832, the corner stone was laid. The charter granted March 21, 1833, and the church admitted into union with the Convention of the Diocese the same year.

Bishop Onderdonk, then assistant Bishop of the Diocese, consecrated the building May 1, 1835.

The community becoming rapidly a manufacturing one it became necessary during the next twenty years to enlarge this edifice and on December 20, 1857, this second church was rededicated.

After gathering greens and trimming the church for Christmas, it caught fire and burned to the ground on December 24, 1879, probably due to an overheated stove.

Through the energy and persevering spirit of the late Orlando Crease, it was decided to build the present handsome brown stone church.

The corner stone of this third church was laid May 15, 1880, and Bishop Stevens consecrated the building December 26, 1881.

It is one of the largest and most beautiful churches in the Diocese, though not so well known because of its location, not being on through lines of travel, although only one block from Queen Lane: the artery of communication over the Schuylkill between Germantown and Chestnut Hill, with the main line towns.

In the very early days it was served by three missionaries, Revs. Robert Davis, P. Van Pelt, Christian F. Creese.

The Rectors: Frederick Freeman, brother of the Bishop of Arkansas and the Southwest; Louis Jansen; Azariah Prior; Milton Lightner, who later was chosen Bishop of Colorado but declined; P. Wistor Morris, D.D., who became Bishop of Oregon; J. W. Cloxton; F. H. Buchnell; Charles Logan; Francis A. D. Lamet, D.D.; Robert W. Woodroffe, D.D., now rector of St. John's, Detroit; Edmond Stuart Hale; Francis B. Barnett, now rector of St. Andrew's, Yardley, Pa.; and the present rector J. Ogle Warfield, D.D.

Two colored men were standing on the corner discussing family trees.

"Yes, suh, man," said Ambrose, "I can trace my relations back to a family tree!"

"Chase 'em back to a family tree?" said Mose.

"Naw, man—trace 'em—trace 'em—get me?"

"Well, they ain't but two kinds of things dat live in trees—birds and monkeys—and you sho' ain't got no feathers on you."

—(*Western Christian Advocate*.)

DIOCESAN CAMPAIGN FUND PLEDGES

Although this is the fifth and was to be the final year for the payment of Diocesan Campaign Fund pledges, the Treasurer's office has been requested not to close the Campaign Fund books this year, but to keep them open until December 31, 1932.

The Diocese well understands the present situation of unemployment, shortage of income, and perhaps of loss of capital, which will make it impossible for many to contribute now.

It is hoped that the atmosphere may clear and better conditions prevail in the next year, so that it will be a pleasure for the pledgors to fulfil their desire of contributing to this work.

ADVENT—A LESSER LENT

LENT at this late day and in such times? We think so. It is never too late, is it, to amend? And what more in accord with experience than to work back to basic principle in time of revaluation and readjustment?

If all physical life begins at the soil (it has been estimated that the world's cellar contains supplies for only three months), then all spiritual relation, all authority, government, society, economics begin with God. So making all life one.

The familiar words of Jesus, "Seek ye first the Kingdom of God and His righteousness," imply a fact of history and experience, alike universal and individual. Jesus is world Teacher and for all time. We have not caught up with him. His FOLLOW ME still echoes. If following at all we are far behind. And his other no less familiar words, "Whosoever will come after me, let him deny himself and take up his cross," states a further fact. They are not arbitrary but the findings of experience. Only so do we achieve in any direction. Here are dependent body, mind, and spirit or soul. No cross, no crown. No royal roads to any heights, whether knowledge or what is called success. Thou shalt refrain—because only through renunciation, do we come into our very and real own. Man is spirit. Of God, who is Spirit, life, the body and all that is material are only instruments, contributory. In all true and final analysis I am measured by what I am, my soul, and character, my only fixed possession. (This night thy soul shall be required of thee).

Lent again, then, whether lesser or greater, because again as a beacon distinct and strong among many confused and confusing lights it beckons and bids in the direction of truth and reality, bids me face fact. Advent beckons to meditation, reflection, recapitulation. "By all means use some time to be alone. See what thy soul doth wear."

J. F. W.

The national Department of Religious Education urgently recommends that all rectors of "home parishes" plan special services for their students during the Christmas holidays. At these services representative students might be asked to tell of the Church's work in their colleges. The students who are attending school or college should be notified immediately, before their holiday time becomes too full.

Such services have been of inestimable value in reawakening and educating congregations to the importance of the Church's work in student centers and in developing a coöperative and sympathetic bond between the home parish and the college parish.

Man's place in the universe is small. But God offers him infinite powers of growth.—*Selected*.

The Unmarried Mother

How the Church is Meeting an Ancient Problem With Modern Methods

By KATHERINE GARRISON BIDDLE

Part I

[This is the first part of a story of the work done at Sheltering Arms. The story will be concluded in the January issue of the "Church News."—Ed].

with her Americanized children; some mental or physical handicap or suffering in childhood which has produced an inferiority complex, these things and many others are causes of the root of a situation which does not present itself for help or



The problem of the unmarried mother may vary slightly over a long period of years, the variation being largely the angle from which it is viewed by the outsider—in itself it remains constant and as difficult of adjustment to society as ever before. In a post-war era of "autres temps, autres mœurs," standards and fashions in conduct shift and flow with a dangerous ease. But this movement is on the surface. It catches the eye, influences a small percentage of people, and expresses itself in literature and art long before any genuine change reaches into the roots of actual life, or finds its way on to the statute books of a country's laws.

It is a far cry from the days of "The Scarlet Letter" to the casual tolerance of the present moment in speech, and book, and in the theater; and yet today, even if she is not treated as an outcast of society, the girl who is illegitimately pregnant faces an ordeal, and a complete and difficult reorganization of her entire life.

While changes proceed slowly, the causes that make for poverty and ignorance—the sure seeds of much immorality—do not decrease. The overcrowded family from which the adolescent girl must find recreation on the streets; the false modesty which unfortunately still exists in so many homes and turns young girls out to life and work completely ignorant of all sexual things (for all the flaunting of the movies and the bravado of their conversation); the antagonistic home atmosphere, that clash of understanding between generations, especially of the foreign born parent

cure until the worst has happened, and the girl often desperate, poor, in ill health, and in worse emotional illness comes to the point where she must ask for some care and guidance for herself and her unborn child.

While we are attempting to adjust our philosophy, to learn tolerance and sympathy without breaking down our ethical standards, here is an immediate situation which demands attention. Work with the unmarried mother looks into the next generation. Shall we help to give these children who start under a difficult handicap, a better chance in life? Must they suffer, and if they do, are we not thereby creating an endless vicious circle of events, thrusting into the future a burden which we should make our own?

The "shock troops" in battle do not have to answer questions or know the reason for what they are doing. They must only act. In social work there are such pressing needs to be met that one wonders how much time there is for philosophy, and yet we demand of our "troops" reason and plan as well as immediate action. Along the battle line of poverty, ignorance, and illegitimacy, we want to know what is being done, where and how, especially within the limits of our own community and under the supervision of our own diocese.

Forty-eight years ago the Sheltering Arms of the Protestant Episcopal Church offered a refuge to "fallen women and their babies." It is a long step from there to the present large case-working agency into

which this work has grown. The Church is to be congratulated that in this field it is standing for the best and most progressive methods of social work, that while retaining its character of a diocesan institution it is also setting a standard for case work among unmarried mothers, and for maternity homes, throughout the state and in the nation.

To trace the steps of this progress would be interesting social work history, but too lengthy for the present proposition. The readers of THE CHURCH NEWS, may be interested in knowing more about the problems which the Sheltering Arms is trying to meet. This work was started by the Protestant Episcopal Church, but it has not had as much interest and support from Church members as from outsiders. Yet surely it belongs to the ideal of Christ and is an active expression of His words. The Board of Managers and workers of the Sheltering Arms are most grateful for the generous gifts of clothes and linen which the Bureau of Supplies of the Diocese makes each year to the girls and their babies, but it is hoped that the work itself will become more widely known and understood among the members of the church.

A CHRISTMAS MESSAGE

Vast centuries have rolled away
Since that glad Christmas morn,
When 'neath a clear star's silver ray
A little child was born.
And joyous tidings swept the earth—
Good Will to all was given,
For by that meek and lowly birth
Men found the way to Heaven.

And through the years this message wakes
Anew each Christmas Day—
To cheer and heal the heart that breaks—
To wipe the tears away;
To seek the hungry, cold and sad,
To comfort those in pain;
To make the little children glad,
And bless them in His Name.

He came a poor and lowly child,
And walked with lowly men—
He taught no other creed than love,
That they might live again.
Unless we put aside all thought
Of self and selfish aim,
The wondrous message that He brought
Has come to us in vain.

So on the day that gave to earth
The messenger of God,
May we, remembering His birth,
Seek out the paths He trod.
May we give freely, as He gave,
Of love and mercy mild;
And lift and help and feed and save
In memory of this Child.

—GERTRUDE MERCIA WHELOCK.

God never gives you another minute
till you've used up the sixty seconds of
the one you've got.—Selected.

The Message of Christianity

By REV. LLEWELLYN N. CALEY, D.D.

The supreme purpose of the Christian Church is to proclaim the message of Christianity. "But," you ask, "where can we find the message of Christianity? There seem, alas! to be so many conflicting voices." We reply "The message of Christianity is found in the New Testament." And again you ask "What is the message of the New Testament?" I therefore ask you to join with me in seeking to find the answer to that question.

The New Testament has four main divisions: the Gospels, the Acts, the Epistles, and the Revelation, which respectively bear testimony to the Person, the Power, the Precepts, and the Program of Jesus Christ.

I. It is natural that the New Testament should begin with the Gospels, for they give us the record of the birth, life, death, resurrection, and ascension of Jesus Christ, which are the central truths of Christianity, and the means of man's redemption. Man is both sorrowful and sinful, and therefore he needs a friend to sympathize with him in his sorrow, and a saviour to save him from his sin. Each of the four Gospels has its own distinctive message, for they give us four different revelations of the Christ. St. Matthew reveals Him as Messiah the King, St. Mark as the busy Servant of God for man, St. Luke as the ideal Son of Man, and St. John as the eternal Son of God. But the four Gospels have also a common message centering round our Lord, in which we see Christ in the Cradle, Christ amid the Crowd, Christ on the Cross, and Christ wearing the Crown. That is, we see Christ revealed in His perfect humanity as our sympathizing *Friend*, suffering as we suffer, sorrowing as we sorrow, tempted as we are tempted yet without sin. We see Him revealed as the great *Teacher*, proclaiming the truths of the Kingdom of God, unveiling the character of the divine Father, and setting us a perfect example. We see Him revealed as the *Redeemer* of men, giving His life on the cross of Calvary for our salvation as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. We see Him revealed as the risen, victorious *Lord* ever living to enable His followers to lead holy and useful lives. This is the message of the Gospel of Jesus Christ, the great message of sympathy, salvation, sanctity, and success that the world needs; a gospel of help, healing, and hope that man longs for.

But how is this message to be proclaimed to the world, to be made known unto men?

II. In the New Testament the gospels are followed by the Book of the Acts, which tells us that the Christian Church is to be the means of making the message of salvation known unto men. Acts 1:8

gives us the key-note to this book, as it tells us of the purpose, the power, and the program of the Church—"And ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The divine *purpose* for the Church is for every disciple to be a witness for Jesus Christ; and a witness is one who knows the truth, and tells what he knows. When John Wesley was asked, What made the Methodist movement so successful? He replied, "Because we are all at it, and always at it." And when that is true of the whole Church, then the mission of the Church will be crowned with success. The *power* which alone can enable the Church to thus witness for Christ is the Holy Spirit, the omnipotent, and everpresent power of Almighty God. And the *program* is all-inclusive, beginning in Jerusalem and extending through Judea and Samaria unto the uttermost part of the earth. Why were the early disciples to begin in Jerusalem? Because they were there. And all true witnessing must begin at home, and go on extending until the whole world is won for God.

The Book of the Acts relates how the mission of the Church in proclaiming the message of Christianity was fulfilled.

Chapter 1 tells of the Ascension of Jesus Christ, thus leaving the work of preaching the Gospel to the Church.

Chapter 2 tells of the coming of the Holy Spirit in the form of tongues of fire to indwell every believer enabling them to bear witness to the Gospel; of St. Peter preaching in Jerusalem whereby three thousand were converted, and of their being baptized; and gives a very interesting description of the early Christians as those who held the truths taught by the Apostles, manifested brotherly love, gathered together for the Holy Communion and for public worship.

Chapter 3 tells of Christian social service by St. Peter and St. John at the gate of the Temple.

Chapter 6 tells of enlarging the organization of the Church by the ordination of seven Deacons to help the Apostles.

Chapter 7 tells of the momentous message of St. Stephen who taught that Jesus Christ was not only the Messiah of the Jews, but also the Saviour of all men, and that Judaism was a preparation for an universal religion.

Chapter 8 tells how St. Philip began the great missionary work of the Church by carrying the Gospel to the people of *Samaria*, and of the conversion of an Ethiopian treasurer.

Chapter 9 tells of the conversion of St. Paul to become the Apostle to the Gentiles.

Chapter 10 tells of St. Peter preaching to the *Gentiles* in the house of Cornelius at Cæsarea, and of their conversion and baptism.

Chapter 11 tells of the establishment of the Mother Church of Gentile Christianity at Antioch, and of the disciples being first called "Christians."

Chapter 13 tells of the first foreign missionary journey of St. Paul and St. Barnabas to Syria and Asia Minor, and of St. Paul becoming the Apostle to the Gentiles.

Chapter 15 tells of the first General Council of the Church when St. James declared that salvation was for all men through faith in Jesus Christ, and that all Christians should live holy and kindly lives.

Chapter 16 tells of St. Paul carrying the Gospel to *Europe*, and how the universality of Christianity was manifested in Philippi by the conversion of a Jew, a Greek, and a Roman, who were respectively a merchant, a slave, and a government official.

Thus we see how step by step the Church spread from the Jews to the Gentiles, from Jerusalem to Europe. And we might continue telling how St. Paul carried the Gospel of our Lord to the great cities of Thessalonica, Athens, Corinth, and Ephesus, until after suffering many hardships and imprisonments he reached Rome. And there the Acts closes with St. Paul preaching Christianity in the center of the great Roman Empire. The Book of the Acts therefore presents a wonderful panorama of the first generation of the history of the Church, showing how thoroughly it was organized, how faithful the early missionaries were in preaching the Gospel in the large cities of the old world, and how the prophesy of Jesus Christ with regard to the Church was fulfilled when He said that it would be triumphant when it was aggressive (St. Matt. 16:18).

Thus the four prominent qualities of the early Church as described in the Acts were: (1) loyalty to Jesus Christ as the Saviour of all men; (2) the Church organized and worshipping in every city; (3) all Christians seeking to extend the Kingdom of God among men; and (4) brotherly love manifested to all. Surely these are the great needs of the Church today.

III. The Gospels record the good news concerning Jesus Christ, the Book of the Acts tells how the early Church obeyed His command to preach the Gospel. What was the effect of the message of Christianity on those who accepted it? The next group of books in the New Testament; the Epistles, answers that question. These Epistles naturally fall into three divisions: those by St. Paul, the

Epistle to the Hebrews, and the Catholic Epistles.

1. The Epistles by St. Paul manifest a very interesting and instructive development, for they were written in four groups about five years apart, each group having its own special message.

(a) About A. D. 50, 51 St. Paul wrote two letters to the Christians in Thessalonica, which emphasized the great *hope* of the Church in the victory over death, and of life in the world to come, in the Second Advent of Jesus Christ, and the blessed reunion of the redeemed with Him. When the pagan world was without God and without hope, this was a wonderful message of cheer and comfort. But what was the basis of that hope?

(b) Some five years later St. Paul wrote four Epistles—those to the Christians in Rome, Corinth, and Galatia, which deal with the message of *salvation* through Jesus Christ, which is the only foundation for the Christian hope. Romans 1:16 is the key-note to that marvelous treatise to the Church in Rome, in which there are five prominent sentences: "The Gospel of Christ" is so called because it centers round Christ; "is the power of God," the Romans worshipped power, as illustrated in their mighty armies, but these have long since passed away, whereas the power of the Gospel is constantly increasing; "unto salvation," whenever St. Paul speaks of salvation it is always in relation to sin, and here he refers to salvation in its eternal completeness—salvation from the penalty of sin-past, salvation from the power of sin-present, salvation from the presence of sin-future; "to everyone," St. Paul had an imperial vision of Christianity becoming the universal religion; "that believeth," the means of salvation is faith in Jesus Christ. Then the Apostle passed on to tell of the ruin of mankind through sin, of redemption through the sacrifice of Jesus Christ, and of victory through the risen Lord; and in chapter eight he describes the three-fold relationship of the Christian to the Trinity as *salvation* through Jesus Christ, *sanctification* by the Holy Spirit, and *sonship* to the Father.

(c) Is the Christian to be satisfied with a knowledge of salvation through Christ, and the possession of "that blessed hope"? By no means. To make that clearly manifest St. Paul wrote four epistles dealing with the *Christian Life*, those to the members of the Church in Ephesus, Philippi, and Colosse, and the short one to Philemon. To the Ephesians he wrote, "Walk worthy of the vocation wherewith ye are called" (4:1), and "Be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you" (4:32). To the Philippians he wrote, "Rejoice in the Lord alway; and again I say Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and suppli-

cation with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (4:4-7). And "My God shall supply all your need according to his riches in glory by Christ Jesus" (4:19). To the Christians in Colosse the Apostle said, "If ye then be risen with Christ, seek those things which are above" (3:1); and "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (3:17). The letter to Philemon is a personal message of loving confidence asking that a brotherly welcome be given to the runaway slave Onesimus.

(d) "Surely," you say, "this is all that is necessary—to have hope through salvation by Jesus Christ, and to live a Christian life." "No," says St. Paul; and so about five years after writing his "prison epistles" dealing with the Christian life, he wrote three Pastoral Epistles, those to St. Timothy and St. Titus, in which he speaks of the *Church*, as the means appointed by God for the preaching of the Gospel, and for the building up of Christians in their most holy faith. He emphasizes three subjects: (1) the value of the organized church, describing its *members* as "the faithful," "the brethren," and "the saints"; (2) the character of its *ministers*, who he said should be pure, patient, persevering, and peaceable; and (3) the nature of their *ministry* in which they were to be sound in the faith, to preach the Word of God, and to do the work of evangelists.

2. The Epistle to the Hebrews is unique, being written to Hebrew Christians, to point out the superiority of Christianity to Judaism. Its key-word is "better"; and it describes a better revelation—the Son of God being better than the prophets, a better ministry—Christ being better than that of angels, and goes on to show that our Lord was a better leader than was Moses, provides a better rest than did Joshua, is a better high priest than was Aaron, offered a better sacrifice, and made a better covenant than those provided by the old Jewish economy.

3. The Catholic Epistles are so called because they were written for Christians generally. They emphasize the fundamental Christian virtues: St. James speaks especially of *faith* as manifested by works, the doers thereof being thus justified before men. He teaches that Christian faith is not proven by external ceremonial; but by kindly deeds and a holy life, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (1:27).

St. Peter calls attention to *hope* for the suffering and persecuted, which is beautifully expressed in his opening doxology, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again

unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

St. John speaks especially of *love*. The love of God to man, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin" (1 John 4:10); the love of man to his fellow man, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11); and the love of man to God, "We love him, because he first loved us" (1 John 4:19).

St. Jude realizing the danger of apostasy calls for *loyalty* to our Lord; and his epistle ends with that wonderful doxology, which forms a fitting close to the truths taught by the epistles, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (v. 24). The Epistles therefore present a wonderful development of teaching concerning the Christian life from being ruined by sin (Rom. 3:23) to being presented faultless before God.

The *Gospels* tell of the life, sacrifice, resurrection, and ascension of Jesus Christ; the Book of the *Acts* tells of the Church proclaiming the Gospel of Jesus Christ; the *Epistles* tell of the message of Christianity which the Church is proclaiming. What will be the result? The Revelation, the last book in the Bible, tells us the result: a great multitude of all nations redeemed by the sacrifice of our Lord, sin overcome, all His foes destroyed, and Christ crowned as universal and eternal King. We have not space to dwell upon the message of this book now.

The New Testament is a wonderful book. It begins with an angel singing at Bethlehem, telling of the coming Redeemer, "Behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"; and it ends with the ceaseless song of the countless multitude of those redeemed by the Saviour. It begins with the Holy Babe lying in a manger, and it ends with Him as King on the throne of universal and eternal dominion. It begins with a few shepherds gathered round the Incarnate Christ in a stable on earth; and it ends with the white-robed throng in the many mansions of the Father's eternal Home in heaven.

The Message of Christianity therefore centers round Jesus Christ as Saviour, Friend, and Lord; the Church as the special means of extending the Kingdom of God among men; the life of the Christian devoted to the glory of God and the good of his fellow men; and the eternal Home with the Lord and our loved ones.

Bishop Littell's Farewell Message to the Diocese

[Bishop Littell states the conditions of Church life in the Hawaiian Islands, and expresses deep appreciation of the part which Pennsylvania is taking in the Church work there.—ED.]

WHERE EAST MEETS WEST

If Kipling should revisit Hawaii, he could well add another verse to his poem. In Hawaii the Orient and Occident have not only met, but have intermingled. The cultures of the East and of the West have produced a new thing in the earth, and Hawaii is one place where the evils of racial caste are reduced to a minimum. The best of the East and the best of the West are welcomed and assimilated in these



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Bishop of Honolulu

unique islands. Good will, unaffected intermingling of the races, and mutual understanding, based on the creative Christian influence brought in by the missionaries of Old England as well as of New England, are the foundation of the unique conditions found in the Hawaiian Islands, and are carried on by the Church today with the conviction that this *human laboratory* may determine how the peoples of the Pacific area may adjust themselves so as to avoid the mistakes of suspicion and antagonism which have marked the progress of history on the Mediterranean and on the Atlantic. In Hawaii the Far West is the Near East, and the Far East is the Near West. We no longer study foreign races there as foreigners, but as Americans. The story is told of a visitor who met a boy in Honolulu and said, "Joe, are you pure Hawaiian?" "Oh no," said Joe, "my father is part German, part Portuguese and part Japanese, and my mother is half Hawaiian and half Chinese." "Well, then," said the visitor, "What are you?" "Me? Oh, I'm an American!"

In the religious, social and inter-racial atmosphere which has been created by the Christian people, I believe can be found many solutions to the problems—not only of the Pacific area—but also of the rest of the world. What is being accomplished in Hawaii can be done elsewhere—should be done everywhere; and is the ideal of those who seek to bring the Kingdom of Heaven down to the conditions and realities of this earth. While it is obviously not true that in all respects Hawaii is an "Earthly Paradise," there is an obvious effort to prove the truth of Hawaii's official motto:

"UA MAU KE EA O KA AINA

I KA PONO," which means "The Life of the Nation is Preserved in Righteousness."

THE INFLUENCE OF HAWAII UPON THE ORIENT

We value and emphasize the tremendous influence of men and women born or trained in the ideals which Hawaii stands for, who have returned to Oriental lands to carry with them the religion and the good will which they absorbed in the Islands. Chinese, Japanese, Koreans, and now Filipinos, are returning to the lands of their ancestors to continue the process of drawing East and West closer together. Such people can do much to bring in the Kingdom of God and to help prepare the ground for the harmony of nations and unity of Christendom, which are essential for developing and maintaining the international teamplay which the world needs so desperately.

THE PART WHICH IOLANI SCHOOL PLAYS IN THE CHURCH LIFE

May I say once more what I have said to so many people individually and in public meetings and services, how wonderfully cheered the Church in the Hawaiian Islands is by the increasing interest in the development of our work on the part of the Diocese of Pennsylvania. The \$50,000 Advance Work object which you have taken, starts a new Iolani School program in a definite line of real development, and it comes at a time when the new ideals for the School are being put into operation. Iolani, under the leadership of Mr. Albert H. Stone, the new Principal, whose twelve years experience in China as Headmaster of the Kuling School have made him especially qualified for the Headmastership, starts its new era under able and capable leadership. The School is to develop its boarding department with a view to receiving pupils from other Islands than Oahu (on which Honolulu is situated). Our vision is that of a Missionary Training Institution for sending men to the Orient as well as for meeting our own needs in the Islands among the people of the various races.

We are assured of a hearty welcome to all trained workers from the Hawaiian Islands who may be sent to the Church in China, Japan, Korea and the Philippines, with Honolulu as a starting point. We see men, and women too, going out to carry the special atmosphere of inter-racial good will, which permeates the Island, to the lands of their ancestors on the Continent of Asia. Our model is St. Augustine's Missionary Training School at Canterbury, Kent, in Old England, under the shadow of the great Cathedral. Thus Pennsylvania helps the Island Missionary District in the Pacific to build up the Kingdom of God in that fascinating field, and to carry the message of true fellowship in the Kingdom of God over to the lands of the Orient.

FINDINGS OF LAYMEN'S CONFERENCE ASSEMBLED AT GLEN LOCH, PA.

1. Greater publicity should be given to the missionary work of the Church, and we urge an absolute minimum of four missionary sermons a year; and a sermon on the General Convention as soon as practical.
2. We suggest that the church publications be encouraged to print all interesting missionary news.
3. Each Convocation should form a Laymen's Committee, to coöperate with the Dean in carrying out the work of the Convocation.
4. We urge that more church activities be injected into church clubs, and that, where possible, they be converted into Bible Classes.
5. We believe that the solution of the problem of creating sufficient interest to raise the increased quotas for 1932 depends on thoroughly informing the people just how the money is to be used, and planning a definite program.
6. All Lay organizations should pass resolutions approving Mr. Wilkins' clearing house plan, and encourage interest in the Galilee Mission and Shelter.
7. There should be an organized effort to have all Laymen visit diocesan institutions.
8. More attention should be given to those in the Church between the ages of 15 and 25.
9. Parishes should consult expert auditing counsel at the Church House when preparing annual reports, so that the missionary quota for Pennsylvania be not increased by erroneous "Current Expenses."
10. We advise the use of the red side of the duplex envelopes; and urge parishes to make twelve equal monthly payments on their quotas.
11. We suggest that these findings shall be sent to all members present with request that they read them to their vestries and discuss this Conference.
12. The Conference votes its unanimous thanks to Dean Shreiner for his great hospitality in housing and feeding us so splendidly, and in giving us the privilege of seeing first-hand the remarkable piece of work that he is doing. We congratulate him on the fine group of Church Farm School buildings and the beautiful site they occupy, and assure him of our interest in this great undertaking.

Messrs. Richard I. D. Ashbridge, W. J. Bassett, William B. Beagle, Robert C. Belleville, 3rd, Charles W. Boger, Edward T. Boggs, Reynolds D. Brown, Horace Budd, Charles Cain, Nathan Davis, William J. Dickson, John T. Eplett, Spencer Ervin, Frederick Fraley, Frank Godwin, M. D. Gould, Charles J. Gros, William Harris, George B. Hawkes, C. Fenno Hoff-

man, Lardner Howell, W. H. Hughes, Albert E. Hurst, George W. Jacobs, H. L. Jefferys, Denny W. Jones, John H. Kaign, Walter M. Kalmey, George W. Lacey, W. A. Lippincott, Jr., H. H. Lineaweaver, Frederick R. Long, F. H. Longshore, Edward R. Longstreth, George Y. McCall, Edmund B. McCarthy, A. H. McCauley, Gilbert McIlvaine, Henry F. Miller, A. G. Mitchell, Bernard L. Morris, R. H. Morris, William P. Morris, Alex. Morrison, A. R. Nice, Jasper W. Nicolls, Samuel Norman, Maurice Ostheimer, Joshua Ash Pearson, Frank P. Pennegar, Clifford W. Peoples, George H. Peterson, Ralph S. Pilkington, Gerald Powell, George H. Randall, Matthew Randall, William B. Read, C. B. D. Richardson, Edward Ritchie, W. H. Robertson, Aldus Seldomridge, F. F. Shoemaker, W. P. Simpson, George E. Sladen, Isaac Starr, E. L. Van Roden, John L. Webber, Howard Wood, Jr., Clinton Rogers Woodruff.

ADVANCE WORK PROGRESS

The very considerable amount of attention given to the Advance Work Program by the clergy and a large number of interested laymen is producing gratifying results. Toward the total of \$113,200, \$71,091.42 has so far been received in cash and more money is coming in from the parishes every day. Most of this money has been designated for definite items on the list. There has been enough undesignated balance, however, to enable the Field Department, acting with the consent of the Bishop, to remit funds to New York sufficient to meet every one of the items except that of Iolani School. Bishop Littell will receive for this purpose \$5,377.95 at once and the remaining \$44,622.05 as it comes in.

By action of General Convention, the Dioceses will have the whole of 1932 in which to make up the balance of their Advance Work items. This means that Pennsylvania will definitely have to address itself to raising the remaining \$44,622.05. This will not be a difficult task and should be made all the more easy by reason of the fact that all the remaining funds will go to Iolani School.

An elderly woman was boasting of her retentive memory. "My memory is excellent," she said. "There are only three things I can't remember. I can't remember names, and I can't remember faces, and—and I forget what the third thing is."

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Dr. Lewis B. Franklin



In these times of failing banks, depreciated bonds, and worthless stocks, it is a pleasure for THE CHURCH NEWS to publish the photograph of the Treasurer of the National Council who, great banker that he is, has cared so intelligently and carefully for the Church Funds, ten and a half million dollars, intrusted to him that not one cent has been lost. There has been no depreciation but rather appreciation of the whole list of securities. Interest has been paid on all except one \$1,000 bond that was not purchased by him but left to the National Church in a legacy.

THE CHURCH NEWS wishes Dr. Franklin could have been President of a number of

banks we could mention in Philadelphia. We are sure he would have saved much suffering in this city. At any rate he has saved much suffering to the whole Church, and we are proud of him and his record of service.

Dr. Franklin is a man of nationally recognized financial gifts. In order to give his whole time and thought to the service of the Episcopal Church, he withdrew from business where he had achieved leadership and received a much larger salary that the National Council could offer him. It is due largely to his energy, ability and faith that our Church has found ways to finance its great enterprises.

CONFIRMATIONS, OCTOBER 4 TO NOVEMBER 19, INCLUSIVE

October

4.	All Saints, Fallsington.....	8
4.	St. Paul, Edgely.....	6
12.	Church House Chapel, for Holy Comforter, Aronimink.....	1
16.	Holy Trinity, Conshohocken....	6
22.	Holy Trinity, Lansdale.....	2
22.	Emmanuel, Quakertown.....	2
23.	Holy Nativity, Rockledge.....	13
25.	St. Jude and The Nativity.....	21
25.	Trinity, Solebury.....	12
25.	St. James, Langhorne.....	7
25.	St. Philip, New Hope.....	1
28.	Messiah, Gwynedd.....	10

November

1.	Church Training and Deaconess House.....	1
1.	St. Peter, Weldon.....	13
1.	St. Wilfred, Dolington.....	1
1.	St. Luke, Newtown.....	2
1.	St. Paul, Doylestown.....	3
4.	St. Aidan, Cheltenham.....	6
4.	St. Andrew, Yardley.....	8
6.	Christ, Eddington.....	8

6.	Nativity, Germantown.....	5
8.	Church House Chapel, for Holy Trinity, Philadelphia.....	1
8.	Church House Chapel, Sleighton Farms.....	1
8.	St. Paul, Oaks.....	6
8.	Christ, Pottstown.....	13
8.	St. James, Perkiomen.....	4
8.	All Saints, Norristown.....	7
8.	St. Peter, Phoenixville.....	28
11.	Redeemer, Andalusia.....	3
11.	Christ, Upper Merion.....	9
13.	St. Barnabas, Germantown.....	22
13.	Trinity, Ambler.....	6
15.	St. Thomas, Whitmarsh.....	20
15.	Epiphany, Germantown.....	9
15.	Calvary, Germantown.....	30
15.	Washington Memorial Chapel, Valley Forge (1 received)....	3
15.	St. Augustine, Norristown.....	23
15.	Calvary, Conshohocken.....	13
15.	St. John, Norristown.....	31
18.	St. Alban, Roxborough.....	6
18.	Grace, Mt. Airy.....	18
19.	Grace, Hulmeville.....	7

Impression of The S. W. Alaska Mission

By REV. F. M. WETHERILL

Skagway is a village which has dropped from 15,000 population to approximately 350. Some of the residents work the railroad. Others work the tourists. No one is unemployed!

A former hospital in a commodious house in St. John's Parish, adjacent to the church, lies idle and empty. Ere these impressions of a tourist appear the Rector will have been married by Bishop

part of rector, choir, sexton, and a large percentage of the congregation. This church, half stone and half wood, is the most attractive we have seen. A solitary grave stone beside the portal bespeaks the heart courageous of our living hero Bishop.

Juneau is the modern Capitol. Holy Trinity is not far from the museum, so is evident to all who are "doing the town." Paved streets and other public works, headquarters of thirty-four government bureaus, and the Governor's mansion all go to make this thriving center quite a livable place. The rainfall, as in other Alaskan coastal regions, is high—some hundred inches or more a year. Deep snows abound, evidenced by snow-capped mountain peaks everywhere about in late August. But the climate is as easy to withstand as that of Connecticut, so I am informed by those who have resided in both localities.

Dean Rice is another of those stalwart saints of God, hardy, heroic and natural, genial and warm-hearted, one who radiates success in every gleam of his eye. The usual parochial work of a city church goes on here. The Knights of Saints John for the young men and boys is a step forward.

Wrangell has St. Phillip's Church and gymnasium up the steep boarded street. The Missionary, Rev. Mr. Corser has been thirty-one years in the territory. His seventy-six page history of Alaska and his Totem Lore are authorities in their field.

The Episcopal Hospital in Wrangell is



St. Saviour's, Church and Parish House, Skagway

This depreciation of inhabitants has had a corresponding walkout in the Church. Rev. Mr. Ferr will be removed to the cathedral in Juneau in September to supply for the Dean during his furlough. That means the church in Skagway will be closed.

The Roman Catholics are erecting a large school for the natives in Skagway. A very creditable work among them exists there. Presbyterians keep open all the year. A normal growth is manifest under extremely trying conditions.

Very nearly half the stores and twenty-five per cent of the dwellings are unoccupied. Except for curio shops the village is industrially and commercially demoralized. The only "beer" sign I have seen in America still remains posted on one of the innumerable saloons or gambling halls. This is reminiscent of the gold rush of '98. Otherwise the place is as dry and dead as any deserted mining bonanza gone fluey.

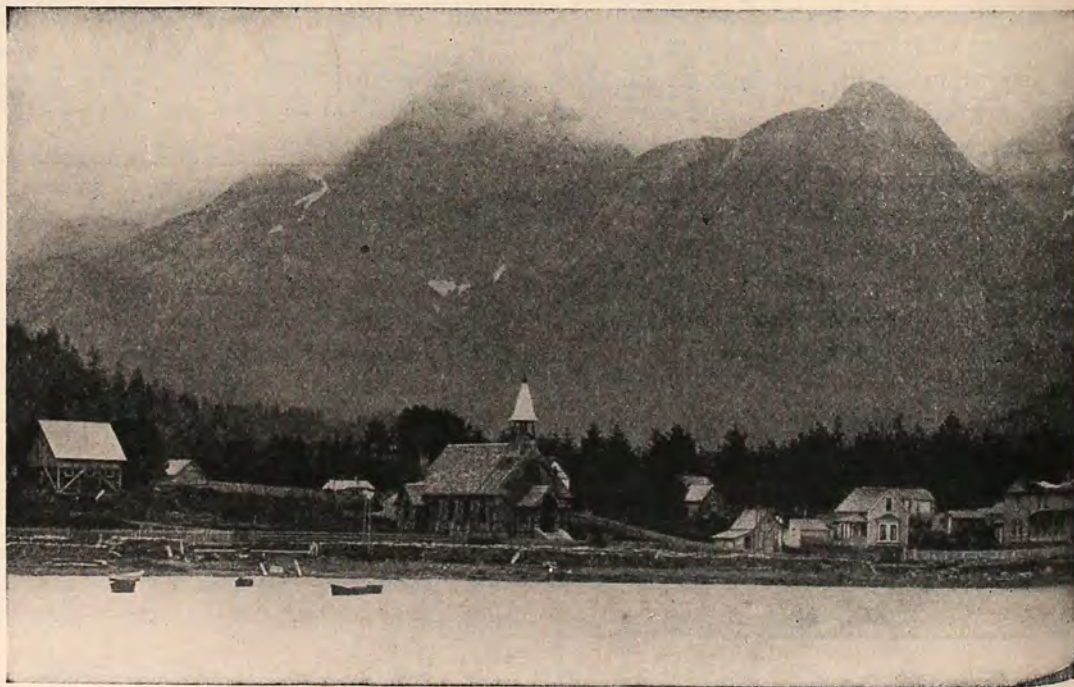
Ketchikan is quite the reverse of most of Southwest Alaska. They can more salmon here than any place in the world. As the wag said: "they eat what they can and they can what they can't."

St. John's Church, recently blessed by the leadership of a bright and eager Rector, Rev. Mr. Carpenter, has just undergone improvements. Flood tide put them under water. Now they are above the possibility of being periodically submerged.

Another parish in the rear of the town, situated amidst the Indian population, is one of the neatest and cleanest things I ever saw. An Indian priest is in charge. Much credit is due him and his clear thinking and attractive wife.

Rowe. Not having sufficient means to purchase furniture to start off in life, he is unable to occupy the rectory. A missionary who may be removed summarily by a Bishop to parts unknown is not in a position to pay movers. A furnished rectory would be an economy and an efficient provision in the mission field, as it is in many a Methodist parsonage throughout the States.

Ketchikan has some 8,000 residents. Considerable shipping, warehousing, canning and lumbering is in evidence. Pros-



St. Peter's-by-the-Sea, Sitka

pects are brighter here for the Church than elsewhere.

Sitka has St. Peters-by-the-Sea and the See House. Mrs. Molineux, during the Bishop's residence in Seattle, takes the

conducted along modern lines, and is commendable in every respect. Modesty may ascribe a reason for not placing a name on it. Yet such a sign would lead those there who need its services. "Let



Hospital at Wrangell

your light so shine" says the Gospel. Miss Hart, one of our nurses, was busy up to her eyes in work in the men's ward when he went in to take a shot at her and her patients, but not too preoccupied to pass a courteous "Good morning" and make us feel better for having seen the work of the Saviour's love in action.

Impressions from these glances on the ground where Christ is "truly preached and truly followed" make one all the more convinced that missions are worth while. Can we make any constructive criticisms? For, as former Governor Bone in his novel, Chechado and Sourdough, indicates, in this vast land the possibilities for development are many and unparalleled.

First we must get our Churchmen who go there to realize that the Church is on the jump to serve in the Master's name. More souls are on the ships which enter Skagway, for example, about twice daily during the summer than are in the whole village. Opportunity could be afforded to have a service of Thanksgiving for a safe return from sea as the passengers turn southward toward home and comforts. Pursers on the ships, if approached, would gladly arrange their schedules accordingly. For it is their function to provide something for the hundreds of people to do. Possibly only one in ten might offer prayers of Thanksgiving if the New Testament episode were to be repeated. Yet with scarcely better to do than look at Mrs. Pullen's curios and hear about "Soapy Smith," the gentleman bandit, and Dan Pullen, the first West Pointer from Alaska, the tourists would wend their way past the delightful flower gardens to the House of God. The works of God are so manifest in this land of scenic splendor that one naturally turns from the vain superstition of the ever-present totem pole to the gracious God declared in snow-capped mountain ranges,

glorious clouds, gold laden creeks and beauties beyond the poet to narrate.

Secondly, the Seamen's Church Institute or its equivalent has a work awaiting it. The new Suffragan will doubtless make use of existing agencies in the Church. May God bless him and not let him go out single handed. Put the resources of the whole Church under his command.

Thirdly, a museum such as the Sheldon Jackson School and the Greek Church at Sitka have, would lend a comprehensive view to the works of God and man in this free, fresh land afar. Yet relics speak a dumb language, the Episcopal Missionaries could surpass in brief illustrated lectures to those who come to see this wonder country. It is what visitors like, what they would pay for, and what would afford an introduction to Christ's need and Christ's claim for support among the people on the top of the world.

A fourth recommendation would be to put as fine a house as we possess in Ketchikan to use in Christ's name. In Porto Rico we are training lay workers, natives for the ministry, in a house not so good. Why not here? Obviously financing such an enterprise can be solved with prayer. As Dean of Leonard Hall in Bethlehem I saw this done. It can be operated in Alaska to obtain local men or women pledged to service in that territory. Those who have the genius to earn their way are a select group who will better make the Church win its way in their later life.

Last but not least is the soul of the prospector, the mining engineer, the lonely husband and the new arrival. What the "Sourdough" wants is a home perhaps more than anything else. We have such in the States for young men like the boarding house for students in St. Luke's Church, Germantown. We have our Girls' Friendly homes.

We discover there is proportionately less vice and wrongdoing in Alaska than

in other communities. Those who go there are made of the stuff that endures in physique as well as character. But what a man wants down in his heart is a home, companionship, friends, and boarding in shacks and hotels is what he would gladly pay to get out of pretty quick. The Church has an opening here beside each mission station to create a home by a man and his wife for homeless adventurers. Mary and Martha did it for the Saviour. Here is a great big chance to help our miners, sailors, lumberman and new converts on the straight and narrow path where Christ is the head of the house.

A physician, Dr. Hill Hastings of Los Angeles, says: "Alaska, Uncle Sam's attic—is no place for broken-down ecclesiastical furniture."

Good emergency church service is needed and a Visiting Nurse Society, is Dr. Hastings' solution to the wayfarer in this land. May God put it into the heart of the charitable to provide the good Bishop Rowe and his Coadjutor with what Dr. Hastings suggests.

A retiring member of the Church of Peaceful Rest was approached on the subject of more substantial support in a tangible way. He remonstrated that he was without the necessary funds to make ends meet and that with the pressure being brought by his many creditors he was unable to make any contribution at present.

"But don't you think you owe the Lord somethin'?" asked the interviewer.

"Yassuh, I does, but you all see He ain't pushin' me like the others."

Bishop Manning likes to tell this joke: A boy who visited the Cathedral of St. John the Divine wrote home enthusiastically, "This cathedral has a much bigger knave in it than Saint Peter."

Grace Church, Hulmeville, Celebrates 100th Anniversary

The establishment of a church at Hulmeville grew out of a desire of local families to have a Sunday School for their children. Miss Eliza Randall, a teacher in a private school at Hulmeville (a member of St. James Episcopal Church, Bristol, located four miles away), about the year 1826-27 became enthused with the work of the Society of Friends in Philadelphia, who were experimenting with a new idea, namely a Sunday School. St. James, Bristol, had started a Sunday School and favored the idea of one at Hulmeville. It was, however, the Friends who furnished the school with the necessary funds, forming a society to sustain the School at Hulmeville. The School was considered a part of St. James Church, Bristol. In fact, as the Sunday School prospered, the Rector of St. James, Rev. Richard Hall, about 1828-30, held services of the church after Sunday School. Members secured for the church at these services became communicants of St. James.

About 1830, the growth of St. James, Bristol, required an enlarged church or a church at Hulmeville. The latter course was adopted. Rev. G. W. Ridgley was then Rector of St. James. Many of the names identified with the history of the Borough of Hulmeville and vicinity are found among the original subscribers to the building fund of Grace Church. Although it continued to be a Mission of St. James and the Rector of the church conducted the services, the use of the building was loaned to other religious bodies. The Methodists used the building until the erection of one of their own.

The institution of Bristol College at China Hall was of great help in 1833 to Grace Church. China Hall, located at what is now known as Croydon, has had a very interesting and varied history, and is about to become identified with the Diocese as a home for aged couples. Students of Bristol College were of great help in the Sunday School and otherwise. Until the discontinuance of the College in 1836, the students acted as lay readers and teachers. Among this number were Bishop Bedell, of Ohio; Bishop Wilmer, of Louisiana; many who entered the ministry, and at least one who became a United States Senator, Edmund Withers, of Virginia.

The success of Grace Church, Hulmeville, led the Rev. G. W. Ridgley to establish St. Luke's, Newtown; St. Andrew's, Yardleyville, and Trinity Church, Centreville (now Buckingham). In 1837, Grace Church had become so well established that it was organized as an independent parish. The charter shows that it was admitted as a parish in 1837, and Grace Church has retained that status ever since.

The Rev. George Kirk was the first Rector, entering on his duties on May 28, 1837. Mr. Kirk was also the Rector of

St. Andrew's, Yardleyville, residing at that place. St. James, Bristol, continued to give financial assistance, as did certain members of Grace Church, Philadelphia, and the Advancement Society of the Diocese.

The history and prosperity of Grace Church has been bound up with the vicissitudes of the Borough of Hulmeville. The Borough has been an industrial town, surrounded by a farming district. At one time Hulmeville held a much more important position than it does now, but changes in economic conditions have affected the welfare of the community, such that there have been many distressing periods in the life of the parish. Surrounding villages have grown, some to greater importance or prosperity, and with the establishment of churches there, Grace Church has suffered as time progressed. This was true when Christ Church, Edgington, and St. James, Eden (latter moved to Langhorne), were established. There has been a succession of clergy, many of whom have become well known in their church circle. Students from the Philadelphia Divinity School have received training and experience at Grace Church. In fact, Grace Church has had a part in sending out many bright young men from this School. The setting apart of St. Luke's, Bustleton, and of The Church of the Redeemer, Andalusia, was fostered by lay readers from Grace Church.

The history of this church shows that it prospered most when it was most missionary, the church buildings being enlarged or improved during such periods.

From 1850 to 1885 there was a period of missionary zeal and prosperity. The resident rectors not only built at home but continued to establish places of worship in the surrounding towns, many of which still survive. The Rev. Thomas Burrows organized a Mission at Fallsington, Langhorne, and Newportville. His successor, Rev. W. P. Brincklow, continued such work and established missions at Bensalem, Eden, and Oxford Valley. This missionary zeal shows a glorious past for Grace Church, but with the shifting of business centers and economic changes in Lower Bucks County, the parish has been unable to support a full time rector always. Unfortunately, there has been no endowment fund which would have enabled the work to have been continued with the same zeal. From the death of the Rev. J. T. Wright in 1908, until 1910, lay readers were in charge. Since 1913 there have been many Divinity School Students who have conducted services, some of whom were married and lived in the rectory during their school course.

Among the present living clergy who served at Grace Church either as student or ordained, are Rev. R. A. Seilhamer,
(Continued on page 123)

NEW ADDITIONS TO BUILDINGS AT ST. JAMES, KINGSESSING

The photograph shows some of the many improvements at St. James Church, made possible by the Lloyd Committee on unemployment.



The Rector was among those who received a letter from the late Bishop Garland urging the parishes to make work. The Rector accepted the challenge, taking an opportunity that he felt would never again be offered. The result was the present building and other improvements shown in the picture, viz., a section of the new retaining wall extending 1,500 feet around the church yard, and ranging in height from one to three feet according to the grade; also part of the 3,200 square feet of sidewalk extending nearly half a mile, south along 68th and 69th Streets and west along Woodland and Paschall Avenues.

City officials have highly commended the Rector and Vestry for the improvements, the whole of which totaled some \$22,000, but finished at about 24 per cent of actual cost.

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Education is like character. It is never finished as long as life lasts.—Selected.

Health is God's Gift. To fling it away in careless living is a sin.—Selected.

(Continued from page 103)

Sunday Services (for 3 months) 48; Baptisms 3; Weddings 2; Celebrations of the Holy Communion 4.

"Early in the summer we were approached by the men of the neighborhood with a proposition that we use the old frame chapel for a meeting place of a local organization known as the *Wilson Athletic Association*. We experimented with the proposition and met with very gratifying results. Though the men represent different faiths and nationalities they are co-operating finely in helping to make the work of the Mission a success. At present we have a membership of twenty-five and all the men usually attend the weekly meetings.

"In the early summer the Rev. G. A. Scarinci presented to the Rev. H. Cresson McHenry a beautiful copy of Raphael's 'Transfiguration' as a personal gift. The painting is too large for an ordinary dwelling house, and as the subject was so in harmony with the name of the Mission, the Missionary-in-charge has loaned it indefinitely to the Mission. It now hangs in the Chancel above the Altar. We would invite the members of the Convocation to pay the Mission a visit in order that they might have the pleasure of seeing the painting for themselves. It is well worth the trip.

"The interior of the Parish House has been renovated and repaired. A kitchen has been added to its equipment and the lighting system has been repaired. The building is in fair condition now for parochial purposes. All these repairs and improvements were made by the men of the Mission. In the spring they propose to renovate the exterior also.

"Besides the Wilson Athletic Association we have the Wilson Athletic Association Auxiliary of 10 women, the Choir, the Woman's Auxiliary, the Boy Scouts of America, in which there are 21 boys, and the Transfiguration Boys Club.

"The matter of unemployment has wrought havoc among the families of our locality. Owing to lack of work they are subject to intense suffering. They need everything—rent, coal, food, clothing, and medicine. All these things they could and would supply for themselves if they had work.

"Next Sunday, November 1st, we are holding a Harvest Home Festival. Each parishioner will bring a package of dry groceries, vegetables, fruit, etc., when they come to Church. The food will later be distributed to the most needy families. Also, some of the members who have jobs have promised to give one tenth of one week's wages towards a fund for the unemployed which will be used as far as it will go for coal, shoes and clothing.

"May God bless this period of depression to us and through it show us the way to serve our fellow man more unselfishly."

The Quotas for the Convocation were the next subject on the program. The Executive Secretary explained the basis of

the quotas; and why there were quotas on Parish Chapels. The Bishop told of the representation of the Parishes in the Diocesan and the General Convention where the quota method was approved. Every Parish is represented and has voice and vote and the right to offer objections if it so desires. He had certain Parishes ask him, "Why continue to send us such quotas when we don't intend to pay them?" Bishop Taitt said that loyal Churchmen try to do what the whole Church in General Convention assembled asks them to do. The method is a fair one, giving each Parish a share, and this must be sent to the Parish by the Diocese. After that, the responsibility belongs to the Parish.

The Bishop, speaking of the deficit, said there had always been one in Pennsylvania as long as he could remember. He was trying to get a large number of persons to give individually so that the \$80,000 deficit could be met before January. We have tried to make a great drive in the first two weeks of January when it should be made in December.

Dean Toop joined in the discussion to say that he still believed in the method of George Wharton Pepper's Church Army.

The discussion having ended the Dean addressed the Convocation. He was resigning after twelve years as Dean for two reasons. He believed in rotation in Office; and his own Church work demanded more of his time. The people in his neighborhood are 95 per cent colored and the parish work is three or four times harder than in a normal Parish. There were 25 white families on Christian Street, when he came, now there are none. He and his Assistant lately had to travel 65 miles in making nine parochial calls.

Doctor Tomkins hoped the Dean's resignation would not be accepted, but that he would remain Dean for life just as in the case of our Bishop. He felt that his work had been on a high plane and a credit to the Convocation and the whole Diocese. The Dean insisted, stating that his resignation had already been accepted at the May meeting, to take effect in October, and asked for nominations.

Doctor Tomkins, Dr. Jefferys, and Rev. B. Janney Rudderow were nominated for Dean and at once withdrew their names. Then Dr. Jefferys nominated Rev. John Edwin Hill, Rector of All Saints, Moyamensing. There being no further nominations, Rev. John L. Hady moved that nominations close and the Secretary cast a ballot. This being done the new Dean was welcomed to the Chair by Dr. Toop.

Dean Hill spoke very earnestly to the Convocation saying that now an additional obligation was laid upon him beyond his Parish duties, he was asked to become a financial agent. No man can do anything in the Dean's Office without the support of every member of the Convocation. He had attended meetings where only six members were present. We must face the

question, are we interested only in ourselves, our Parish, or the work of the whole Church? He had come to the Diocese twenty-six years ago and remembered Dr. Duhring preached to the Convention from the text "Strengthen the things that remain." It is easy for a man to become discouraged in South Philadelphia and look for work elsewhere. I wish we would all rally around the Convocation of South Philadelphia for the whole Diocese is watching us. Let us strengthen the things that remain.

Dean Hill also urged every Parish to send in their Expectations for 1932 in December of this year.

The Convocation joined the Woman's Aid in the Parish House and sat down to a supper such as the South Philadelphia Parishes know so well how to cook and to serve.

Then the retiring Dean introduced the Baby Dean to those present and turned the meeting over to him. Dean Hill again spoke as he had done to the Convocation urging united co-operation that results might be obtained for the good of all.

The new Dean then asked Mr. C. C. Morris, Rector's Warden of Holy Trinity and Lay Chairman of the South Philadelphia Convocation, to speak. Mr. Morris has the gift of dry humor and his audience finds itself laughing almost immediately. He spoke of the Advance Work, and the results so far received.

Bishop Littell was introduced and in his enthusiastic way told a tale that thrilled his audience. Hawaii, the cross roads of the Pacific; where East meets West and West meets East; where problems in racial unity are being solved so that the Pacific Basin will not be compelled to look back on a bloody history such as the Mediterranean and the Atlantic Basins have recorded; where America is contributing her genius to the peace of the world; where our Church, thanks to England who founded and for thirty years nourished our work there, is strong and growing stronger every day. He portrayed his plans for the Iolani School and his hopes that the future school would be like St. Augustine's in Canterbury, and send forth missionaries into all the world. The Bishops of China, Japan, Korea, and the Philippines were eager to have any natives of those countries who had received training in the Iolani School come to them as missionary workers. It would be a light shining far out into all the Orient.

As Bishop Taitt's very busy schedule had taken him away before supper, Bishop Littell closed the meeting with his Blessing.

There are still ten thousand villages in rural America without a church of any kind, reports the House Missions Council. And thirty thousand villages without any resident minister. And over thirteen million children under twelve years receiving no religious instruction.—From the *Southern Churchman*.

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Dr. Jones interprets the Sermon on the Mount and brings its teachings face to face with the difficult conditions of present-day life. He presented the material of this volume at the Ashram conducted by him on the slope of the Himalayas.

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Apparently the author feels with Gilbert Chesterton that "we have found all the problems there are; it is now time we started to find some of the answers." His solutions are practical but difficult, to be found through spiritual and social adventure.

Sidney A. Weston, Ph.D., Editor

SERMONS I HAVE PREACHED TO YOUNG PEOPLE

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Selected by the authors as the most effective sermons they have used in preaching to young people.

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Tolerance based not on uncertainty of values but on a wide acquaintance with the history and literature of religious experience is the mood of "Pathways to the Reality of God." Its understanding of the scientific and logical as well as the religious approaches to modern problems renders it important and timely.

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Mr. Kagawa, who is a child of the Far East, where so many different religions thrive today, has selected the religion of Christianity as the one true faith that gives hope to mankind.

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This book offers a new faith built upon a plane above the reach of the misinterpretations of agnostics and materialists. Dr. Taylor has nothing to say on the stale controversy between religion and science. It proceeds to a creed entirely at home in the new universe which science has revealed.

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Is a belief in God anything more than a pitiful defense-mechanism devised by human beings who dare not face the fact of their own appalling insignificance? Here is a book which correlates and restates modern uncertainties, suggests why they have arisen in so many minds, and offers possible answers.

Milton C. Towner, Editor

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Twenty-five nationally known leaders discuss the problem "Can Religion Be Made Real to College Students?"

"THE FIRST CHRISTMAS"



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A new way to teach children the Christmas story is by giving them an opportunity to re-live, as nearly as possible, the events centering around the birth of Christ. A book which can be made into the figures and objects shown above will help to make the story real. The cover of this book forms the stable; the various pages make the figures of the animals, the shepherds, et cetera, which may be arranged in various ways. In contrast to many cut-out figures these may be fastened securely in place and thus the unsteadiness which often causes so much trouble is avoided. This kind of handwork is suitable for the home or school. As a Christmas gift the book is also very appropriate.

BOOKMARKS



15 cents each

The attractive bookmarks made of imitation suede and illustrated above come in a variety of rich soft colors. The heads, etched brass, are good looking and distinctive, with the design in two colors. The combination of the brass and suede is very effective. They make inexpensive and yet useful Christmas remembrances.

- No. 50. Cross design with lilies.
- No. 51. Cross design with daffodils.
- No. 52. Good Shepherd design.
- No. 53. Madonna and Child.
- No. 54. Christmas manger scene.
- No. 55. The Wise Men.

GREETINGS

\$2.50 a hundred, with plain envelopes

To meet the needs of pastors, teachers and Christian workers.

No. 2442. The shepherds are gazing at the star. The message is a Christmas wish: "That at this blessed season you may rejoice in all that Christmas means, the first Christmas brought the Saviour to the world. He come anew to you and may your days be full of His sunshine and His Love." Size 3½ by 5 inches.



No. 2442



No. 2443

No. 2443. The Wise Men and the Shepherds are winding their way toward the place where Christ lies in the manger. The Christmas wish reads "May the message heralded to the Shepherds be in your heart today and the Prince of Peace fill you with His presence and love." Size 3½ by 5 inches.

PRESBYTERIAN BOOK STORE

Witherspoon Building

Juniper and Walnut Streets, Philadelphia

(Continued from page 104)

our accustomed benefactors for God's work.

Mrs. Cornelius, of the Diocesan Committee, asked for second-hand clothing again this year for distribution by the City Mission among the unemployed.

The second speaker of the afternoon was Mrs. Harry Baker, newly appointed Educational Secretary in the Convocation of Chester, who told us of the 8,000 women present in the Denver Auditorium to present the Triennial Thank Offering. The meeting was full of solemnity and dignity as that great offering of \$1,059,570.12 was presented for Missionary Support. Pennsylvania totalled \$95,070.75, an increase of \$1,200, but for the first time New York excelled us, having \$98,000.

Mrs. Baker asked the Auxiliary to place the needs of the missionaries before the Church women and to educate them through the (a) "Spirit of Missions," (b) Mission Study Classes, (c) An Educational Secretary and the Church Calendar, for she said, "Without knowledge there is no interest, without interest no action, and without action there can be no progress."

The President announced invitations for the Spring meeting from St. James, Prospect Park; St. Giles, Stonehurst, and St. James, Downingtown. Following a suggestion from the Dean that we defer accepting the invitation of St. James, Prospect Park, until May, 1933, to fit into his program, that of St. James, Downingtown, was accepted. St. Giles' invitation was accepted for October, 1932.

Finally, after thanking the Auxiliary for the help he always counts on from us, the Dean explained the plans the Bishop and he had for next year. First of all he suggested that we take a parish and really help it with our resources, the parish going 50-50.

Three parishes needing our help are St. James, Prospect Park; Trinity, Collingdale, and Holy Sacrament, Highland Park, the latter staggering under mortgages of \$35,000, on part of which the Dean asked us to assume the interest for two years, amounting to about \$400 annually.

The Dean announced that St. James, Prospect Park, and Trinity, Collingdale, both of whom had appealed to the Auxiliary recently for assistance, could each be given \$500 out of funds he had at his disposal, St. James's to be used in reducing the mortgages and Trinity's for much-needed repairs to the Rectory.

It was moved and seconded that we devote all our efforts towards helping Holy Sacrament, Highland Park, at our May, 1932, meeting, aiming to give them \$2,000 plus the interest on the mortgage, provided the Parish would also raise \$2,000 by that time.

The Dean hopes to be successful during the year in establishing the "Big Brother Movement" between some of the well established churches and some of the mis-

sions in the Convocation, enabling the missions to have sympathetic advisors and interest in their trials and undertakings.

After announcing the total collection for the year to be \$3,243.13, the meeting adjourned to meet at Downingtown in May.

EMILY H. GAWTHROP,
Secretary, pro tem.

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THE BELIZE HURRICANE DISASTER

For the purpose of enlisting sympathy and obtaining financial help for the stricken Church and distressed people of Belize, British Honduras, the Rev. Percy Steed, Chaplain to Bishop Dunn of the Central American Diocese, visited Philadelphia and suburbs and addressed congregations at St. John's, Norristown; St. Martin's, Chestnut Hill; and St. Mary's, Ardmore, on Sunday, November 8.

Recent reports of the Belize Disaster show a greater loss of life and damage to property than at first estimated. Out of a population of 14,000 over 2,500 have lost their lives, many more are injured and sick, and 95 per cent of the homes of the people are destroyed. Aviators say that Belize is more completely wrecked by the hurricane and tidal wave than was Managua by the recent earthquake.

The condition of the Church will call forth the sympathy of Christians throughout the world.

All that has been acquired through years of effort is in ruins. The Cathedral, the oldest non-Roman Church in Central America, is a total wreck; St. Mary's Church with its Schools and Rectory, the outward signs of Father Murray's 35 years of labour has shared the same fate. The splendid work for the welfare of the children, to which Bishop Dunn has devoted much time and labour during the past 14 years, has come to a tragic end and he is faced with the problem of commencing his work again, handicapped by the present world depression and with no available funds except the gifts of friends and sympathizers in the Mother Church of England and the Episcopal Church in the United States. The Church Elementary and High Schools in Belize had built up a wonderful reputation, and were considered to be unrivalled in the Colony. These large and valuable buildings are now a heap of ruins and the children are not only School-less but Homeless, and their condition is critical. The Church people of Belize, who have maintained their churches and schools without the support of Missionary Grants, and in addition have contributed largely towards the expenses of the Diocese, are now deprived of the power of helping others or of supporting themselves, for all ordinary sources of income are at an end.

The majority of the people in Belize being coloured, Bishop Dunn is hoping to receive help from the many devoted Clergy and Congregations of Coloured people in the United States, and will welcome, besides donations of money, gifts of canned food, clothing and household linen for the poor and homeless. In the six Republics of Central America, between Mexico and the Panama Canal Zone, a territory of 225,000 square miles, where the Church is working under the direction of Bishop Dunn, the greater part of the white population is composed of

citizens of the United States, whose spiritual welfare must necessarily be affected by the devastation of Belize and the consequent loss of funds and resources.

The Bishop confidently appeals to Church people throughout the United States for help to alleviate the distress of the people in Belize and to carry on the Missionary Work of the Church in Central America.

Donations of money should be sent to Mr. Edward H. Bonsall, Land Title Building, Philadelphia. Gifts of food, clothing, etc., should be sent direct to Bishop Dunn, Belize, British Honduras, and marked "Hurricane Relief Fund."

(Continued from page 99)

God grant that, with its angelic message of "Peace on Earth, Good Will to Men," it may be a similar blessing to the Nations. What a fearful anomaly the celebration of Christmas must have seemed in the World War to the armies of the Christian nations of England and France on one side, and Germany and Austria on the other, firing at one another, and at the same time celebrating this feast of Peace and Goodwill. I don't wonder that the Generals refused to have a truce for the day. The spirit of the day will not be satisfied with truces; it demands that wars shall be abolished, that men shall learn war no more, that the world be organized for peace.

Let us pray that before Christmas of 1931 dawns upon the world, the nations who have joined in the Kellogg Pact and renounced war as a National policy may, by persuasion, or by non-intercourse, by united pressure in some way, put an end to the war now raging in Manchuria, that the sorrows of China, so devastated by floods, may not be increased by a costly and bloody war; that the friendship that has marked our relations to Japan since the day when Commodore Perry sailed into the harbor of Tokyo may not be destroyed by Japanese disregard of the Kellogg Pact and its aggression against China.

What a joyous celebration we shall have next Christmas if this can be brought about. This is one of the petitions included in the great petition: *Thy Kingdom Come.*

For lunch—for dinner—for banquets or Saturday supper

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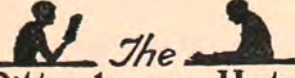
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NEWS FROM YOUNG

PEOPLE'S FELLOWSHIPS

The West Philadelphia-Chester Convocation of the Young People's Fellowship gave Booth Tarkington's "Clarence" on Wednesday and Thursday nights, November 18th and 19th.

All profits from this play will go to the benefit of St. Cyprian's Mission, 74th Street and Greenway Avenue. This mission is badly in need of a new roof, and West Philadelphia-Chester Convocation is helping to pay for the roof in carrying out the aim of Service, one of the four aims of the Young People's Fellowship.

An opportunity to be of service to our city has been offered to the Young People's Fellowship by those in charge of the sleeping quarters for the unemployed at 18th and Hamilton Streets. We have been asked to furnish entertainment for the men staying there. Any plays or skits that have been given by the Fellowships locally will be greatly appreciated.

Any Fellowship wishing to avail themselves of this opportunity, can obtain full details by getting in touch with Kathryn N. Irwin, 2411 Aspen Street, Philadelphia. Miss Irwin, who is chairman of the Committee on Service, will be glad to give any information desired.

The Annual Diocesan Dance of the Young People's Fellowship will be held this year at the Brookline Square Club, Brookline, Pa., December 11, 1931.

The proceeds of the dance will go to promoting young people's work in the Diocese and help defray some of the expenses incurred by the comprehensive program planned by the Commission for this season.

The orchestra will be Bert Mansfield's, and the admission charge 75 cents. This is the third year that the Diocesan Dance has been given at the Square Club.

The newly organized Y. P. F. of St. Anne's Chapel, Willow Grove, is progressing rapidly. Although, only one month old, it has a membership of over twenty. Mr. Howard Zeller has been elected President. An invitation was extended and accepted from St. Thomas, Whitmarsh, to visit their Y. P. F. on November 15. A large group attended.

After the completion of his great picture of "The Last Judgment" for the altar of the Sistine Chapel (which had occupied him eight years), Michael Angelo denoted himself to the perfection of St. Peter's, of which he planned and built the dome. He refused all remuneration for his labors, saying he regarded his services as being rendered to the glory of God.—*Selected.*



Norristown Convocation Group

Above is a photograph of a large number of the Convocation of Norristown, on the lawn of the Epiphany Mission, Royersford. In the article about the Convocation last month, it spoke about the Rev. P. T. Fifer's work at "St. Luke's, Evansburg." It should have been "St. James Church, Perkiomen," where Mr. Fifer is giving excellent service.

(Continued from page 118)

St. Paul's, Pawtucket, R. I.; Rev. D. D. Zuver, Bayonne, N. J.; Rev. F. A. Gray, Kingsville, Md.; Rev. O. J. Meyer, Newton, N. J.; Rev. J. L. P. Clarke, Island Pond, Vt.; Rev. J. R. Crosby, Seaford, Del.; Rev. I. E. Brooks, Philadelphia, Pa.; Rev. W. C. Emhardt, National Council, New York; Rev. J. L. Prevost, Panama City, Fla.; Rt. Rev. S. B. Booth, Bishop of Vermont; Rev. W. F. Litz, Ambler, Pa.; Rev. J. M. Chattin, Westfield, N. J.

At the present time Grace Church is a parish connected with the Country Centre Mission of Bucks County. The Rev. Waldo D. Parker, as head of the Country Centre Mission, is Rector of the parish. The Rev. James C. Gilbert, recently ordained a deacon, is resident minister. The work may be entirely different from that of thirty years ago but there is still important opportunities at the present time.

HER REASON

Brother (to little sister, who is going to bed): "Why are you putting your glasses on, Betty?"

Betty: "I want to be able to recognize the people I dream about."

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The Children of Pennsylvania

What shall be done for children who are homeless, neglected and destitute through sickness, death, vice or desertion of their parents? Someone must care for them. The CHILDREN'S AID SOCIETY of Pennsylvania, Inc., founded forty-nine years ago, is now doing this work for over 2,000 children.

The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

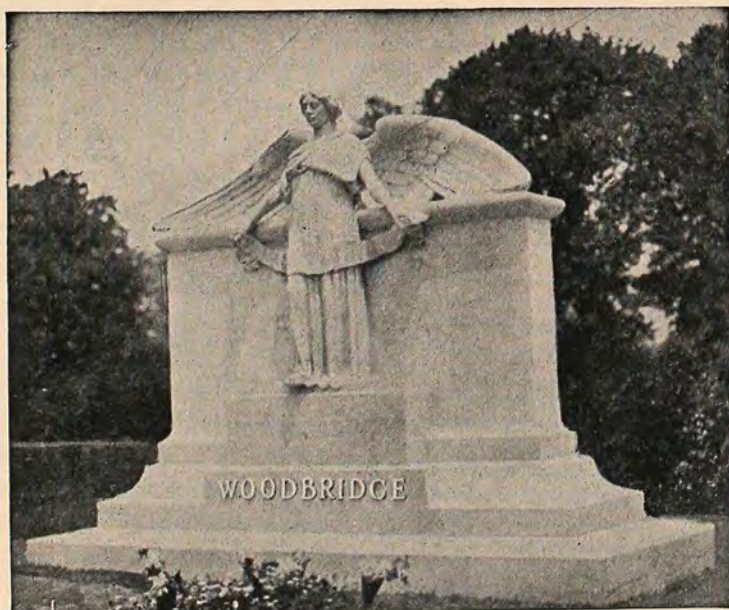
The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

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Footprints on the sands of time"

—HENRY WADSWORTH LONGFELLOW

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"MARK EVERY GRAVE"

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

A New Opportunity

A well-informed woman is the very one who most appreciates hearing more of the world's affairs in a Current Events Class. The better read a woman is, the more eagerly she reads new book reviews; and the more she has traveled the more she enjoys books on travel.

So, the more she is really trying to strengthen and improve her character, her personality and to "grow in grace"—so much the more will she welcome the new privilege to be given her this winter under the auspices of the Diocesan Woman's Auxiliary.

The head of our Educational Work, Mrs. John E. Hill, has been asked by a number of women to start a Diocesan Bible Class. This is being done with Bishop Taitt's hearty approval. It will be held in the Assembly Room of the Church House on Friday mornings at eleven o'clock, closing punctually at noon. The instructor is Reverend Dr. Leicester C. Lewis, and all who have had the privilege of being in a Class taught by him know that he is a born teacher and a most inspiring one.

I heard Reverend John Hart, of the University of

Pennsylvania, say recently that one mark of a Christian is "teachableness," and in Dr. Joseph F. Newton's meditations with the Woman's Auxiliary on November 17, he stressed the Commandment "Thou shalt love the Lord thy God with all thy mind," as a particularly timely side of our growth in the Spiritual Life. So we hope many of our Churchwomen, young or more mature, will avail themselves of this great opportunity. As you see by the notice on this page Dr. Lewis has broken his course into three groups, so that those who cannot come in Advent may yet join the Class in Epiphany, or later in Whitsuntide.

There will be no sessions during Lent, as many Parishes have special Bible Classes and Mission Study Classes during the Lenten season. Membership in the Class is not limited to those who are active Auxiliary workers. It is open to all women and as the Assembly room holds over one hundred we are hoping a goodly group will take advantage of this invitation. The Class has already started. Don't let that discourage you. Come now, you will only have missed two sessions.

NEWS FROM DIOCESE

OF LEXINGTON

We have had as our visiting Bishop in the Diocese this past month the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington.

We believe that it will be of interest to Auxiliary Women to know something about the work of our Church in this Diocese. It comprises the east half of the state of Kentucky and has an area of 20,000 square miles. In this large district there are only 42 Parishes and Missions and 20 Clergy. The Diocese comprises the "Blue Grass," the Ohio River Valley, and all the mountains of Kentucky, three different groups of people which are hard to weld together as a unit. The total population of this area is 1,066,000, but the membership of our Church is only 3,400.

It is difficult for church people of the East to appreciate how very weak the Episcopal Church is in this Diocese. The work in the mountains of great potential value, through lack of funds, is practically untouched. In one section of 300 miles, as the crow flies, there is only one clergyman at work and the church equipment consists of two shops converted into chapels and a small portable church. The opportunities are tremendous and simply await necessary money for their consummation.

There is a great need for volunteer workers in addition to money. To get acquainted with the Diocese and its opportunities will mean a generous response to both needs.

For further information apply Woman's Auxiliary Office, Church House, 202 S. 19th Street.

THE STAGE HELPS THE WOMAN'S AUXILIARY

A unique and very interesting piece of work is being done at All Saints Church, Lower Dublin, by the Torresdale Dramatic Association, of which Thomas E. Coale is president, and A. Mercer Biddle is treasurer. The Association was organized some three years ago, and has over one hundred playing and honorary members. They have given some interesting entertainments in the Parish House; but the most remarkable part of the performance is that the gross receipts of all the plays are handed to the Woman's Auxiliary of All Saints. The Association pays all the cost of production. Recently they advanced \$100 to the women because the bank in which the Auxiliary money was deposited had closed its doors.

Let us hope that many other dramatic associations may go and do likewise.

The Rt. Rev. Daniel Trumbull Huntington, D.D., of Anking, China, will be the speaker at the Foreign Committee Meeting on the 16th of December. We hope there will be a large attendance, as China is of special interest at this time.

Archdeacon W. S. Claiborne, D.D., of the Dubose Memorial Church Training School at Monteagle, Tenn., will be here

for Speaking engagements from December 1st through the 9th. He tells of the work with the mountaineers in the province of Sewanee and also of the interesting work being done for the Americans by the Church on the Zone as well as in Panama and Vicinity.

The Committee on Coloured Missions of the Diocese has undertaken to provide a scholarship this year for a young coloured woman at the Bishop Tuttle Memorial School, at Raleigh, N. C.

Miss Ludie Willis, of the Chapel of St. Simon the Cyrenian, Holy Apostles Parish, is a splendid type of young womanhood who is anxious to train for church work among her own people. When she finishes her two years' training she will enter the Church Army and minister to Negroes in isolated towns and villages of the South.

Two hundred dollars is needed for the Scholarship and the Committee would be glad to receive contributions toward it. They may be sent to Mrs. William G. Lockwood, Jr., 202 South 19th Street, Philadelphia, Pa., and marked: Tuttle School Scholarship Fund.

Mrs. Grafton Burke, wife of Dr. Burke, of the Hudson Stuck Hospital in Alaska, was here on the 20th and 21st of November, speaking to the G. F. S. children at St. Peter's Parish House, 319 Lombard Street, on the 21st, and at St. Martin-in-the-Fields on the 20th.

TRIENNIAL CONFERENCE OF WASHINGTON PROVINCE, YORK, PA.

On November 6, 7 and 8, at St. John's Parish House, delegates from eleven organized Dioceses and two unorganized Dioceses in the Province of Washington, met for their fifth conference, with Mrs. Norman H. Slack, of Norfolk, National Vice-President for the Province, in the Chair. Pennsylvania Diocese was represented by its President, Mrs. C. William Spiess; Secretary, Miss E. W. Beatty; President of Senior Club, Miss Pearl Caskey, and Member Delegate, Miss C. Bramwell.

The Conference opened Friday at noon with luncheon at the Yorktown Hotel, followed by executive session. At 7.30 P. M. the opening session was held at St. John's Parish House and Miss Helen Wright, National Program Adviser, spoke on "Work and Play in the G. F. S.," followed by "A New World," a ceremonial, by members of St. John's Branch.

On Saturday business sessions were held in the morning and at the luncheon, at the Hotel Penn, Miss Lily Butler, of Richmond, Va.; Miss Helen Littell, of Wilmington, Del., and Bishop Browne, of the Diocese of Harrisburg, made addresses.

In the afternoon the Conference divided into three discussion groups, as follows: "Building a Live Branch," led by Miss Margaret Smythe, of Philadelphia; "Girls and Present Day Issues," Miss McConnell, Department of Labor, Harrisburg, Pa.; "Hobbies and Programs in City and Rural Branches," Miss Helen Wright.

At 6.30, at the Yorktown Hotel, Miss Margaret Lukens, National President, addressed the Banquet guests on the "G. F. S. at Denver," and Rev. Reed told of his work and the life in the Missionary District of Liberia. After the banquet the Rev. Paul Adkins, Rector of St. John's, conducted a service of preparation for Holy Communion, held Sunday morning at 8 o'clock.

The delegates were the guests of the members of St. John's on a motor trip to the reservoir and forest reserves, a few miles out of the city; and also were taken to the Holiday House, situated on the hills adjacent to the city, about three miles out.

The closing event of the Conference was the festival service at 4 o'clock on Sunday afternoon at St. John's Church. The Rev. Robert S. Chalmers, D.D., of Baltimore, Md., preached the sermon on the subject of "The New Freedom."

No account of the Conference could be quite complete without mention of the delightful hospitality of the members of St. John's Branch in York, under the leadership of Mrs. J. Charles Heiges, Branch President and also President of the Diocese of Harrisburg. Being the only Branch in York, many of the arrangements and much of the responsibility for the successful continuity of the Conference

fell on Mrs. Harjes and her girls, praise and appreciation of which were heard on all sides.

NEW CHAIRMAN FOR WORSHIP APPOINTED

It is with great regret that, owing to illness, Mrs. James McClintock's resignation as chairman of the Worship Committee in the Diocese has been accepted. Miss Margaret Smythe, Vice-President for the West Philadelphia District, has kindly consented to act in that capacity for the ensuing year.

CHRISTMAS CARDS

Time is getting short, now, for choosing from the G. F. S.'s attractive and interesting selections, which can be seen at the G. F. S. Room in the Church House any week day, except Saturday, from 11 to 1, midday. Cards which are particularly appropriate for the use of the clergy, in that they contain space for their Yuletide pastoral message, are included.

NEW OFFICERS ELECTED BY SENIOR MEMBERS' CLUB

At the November meeting of the Senior Club, the following officers were elected to take office in January, 1932: President, Miss Clare Bramwell, St. Luke's, Germantown, Branch; Recording Secretary, Miss Rose Gutmann, Old St. Paul's Church; Corresponding Secretary, Miss Jane Morris, Calvary, Germantown, Branch; Treasurer, Miss Emma Spiess, Old St. Paul's Branch.

At the December meeting of the Senior Club Mrs. Charles Lee will speak on the National Cathedral in Washington. Visitors welcomed. Meeting, December 9, 8 P. M., at the Church House.

DIOCESAN BIBLE CLASS

Under the auspices of the Woman's Auxiliary of the Diocese of Pennsylvania a Diocesan Class on the subject "Progressive Religion" will be held at the Church House, 202 South 19th Street, Philadelphia, Friday mornings at 11 o'clock. The leader will be the Rev. Dr. Lewis of St. James's Church, Philadelphia.

There will be three "Terms."

Progress in Thought, November 20th to December 18th.

Progress in Problem, January 8th to February 12th.

Progress in Achievement, April 8th to May 13th.

Registration: \$2.00 for 3 terms or \$1.00 each.

DRAMA IN WORSHIP

"The whole atmosphere of Religious Drama and Pageantry is an atmosphere of worship. We must remember this, and if we do, we can never treat the subject lightly."

Miss Elizabeth Grimball says that a Play given in a Church must never be considered as entertainment, nor must it even be considered as purely educational. It is given in a Church for one reason only—that it is an act of Worship, something done in remembrance of a Supreme Being, manifested through a great truth, in presentation. Underlying all the Dramatic Ritual of Temple worship, in the early days of the Race, was the ideal of prayer, and so today, the only reason for a Dramatic Service given in the Church is the desire to worship more intensely.

But, says the Drama Commission, we must be careful. It is wiser that the associations of the Altar and Sanctuary remain undisturbed, and that the persons seen within the Altar Rail, during the Dramatic Service, be the same as those whom the Congregation is accustomed to seeing there during the regular Church Service; although the sensitive worshiper will probably not object if Angels or other Characters, who by reason of the character they portray rightly belong near the Altar, speak their lines from within the Altar Rail.

Also—now that Religious Drama is fast gaining ground, much more material is becoming available, and we must be perfectly sure that the Play we select is in keeping with our ideal of worship.

Again, it is better never to print a personal name on the Program, let the character speak for itself; and it is very impressive to those who sit in the pews, that the Program in their hands contains not a single personal name. The lesson the Play teaches is the only thought.

Another ideal in connection with Religious Drama: If the Congregation is to worship, then it must have a part, and so it sings the Hymns and says the Prayers that carry the action forward. Many of our lovely Plays are made more deeply spiritual by the introduction of Chorales, Hymns, and Solos; and so Music has a large part in these Services of Dramatic Worship.

The missionary value of Religious Drama is manifold. Some of it we will never know, but much of it is very evident. Empty or half-filled Churches are always crowded on the night of the Dramatic Service of Worship—crowded with perhaps non-Church-going people—people who have come to be amused. Let us make them remain to pray. Here is the missionary value of Religious Drama, at our very door; let us make the most of it. Let us know what "Religious Dramas are worth doing, no matter what the cost in human energy and effort."

MARY SIMMS,

Consultant on Religious Drama,
Nat'l Dept. Reg. Edu.

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**CONFIRMATION APPOINTMENTS
FOR DECEMBER AND JANUARY**

December 2.—Wednesday.

Evg.—Tacony, Holy Innocents, the Bishop.

December 4.—Friday.

Evg.—Stonehurst, St. Giles, the Bishop.

December 6.—II Sunday in Advent.

A. M.—Manayunk, St. David, the Bishop.

Evg.—Philadelphia, St. Paul Memorial, the Bishop.

December 13.—III Sunday in Advent.

A. M.—Oxford, Trinity, the Bishop.

P. M.—Crescentville, Trinity, the Bishop.

Evg.—Germantown, St. Luke, the Bishop.

December 16.—Wednesday.

Evg.—Aramingo, St. Paul, the Bishop.

December 20.—IV Sunday in Advent.

A. M.—Germantown, St. Peter, the Bishop.

Evg.—Philadelphia, St. Matthias, the Bishop.

January 3.—II Sunday after Christmas.

P. M.—Philadelphia, Holy Trinity Chapel, the Bishop.

Evg.—Philadelphia, St. Clement, the Bishop.

January 6.—Wednesday.

Evg.—Venango, St. George, the Bishop.

January 8.—Friday.

Evg.—Philadelphia, Transfiguration Mission, the Bishop.

January 10.—I Sunday after Epiphany.

A. M.—Chestnut Hill, St. Paul, the Bishop.

P. M.—Philadelphia, All Souls, the Bishop.

January 15.—Friday.

Evg.—Somerton, St. Andrew, the Bishop.

January 17.—II Sunday after Epiphany.

A. M.—Richmond, St. George, the Bishop.

Evg.—Kensington, St. Luke, the Bishop.

January 20.—Wednesday.

Evg.—Philadelphia, Incarnation, the Bishop.

January 31.—Sexagesima Sunday.

A. M.—Torresdale, All Saints, the Bishop.

P. M.—Philadelphia, Advent, the Bishop.

Evg.—Philadelphia, St. Nathanael, the Bishop.

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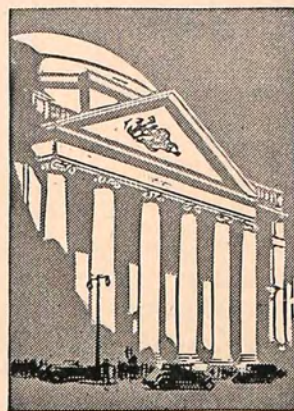
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Book Reviews

Key to Original Gospels, by Geo. M. Lamsa; The John C. Winston Co., Phila. Price, 75 cents.

This little book is a prologue to what we hope in time may be a more extensive presentation of the Gospel story as viewed by the people who still speak with slight modifications the language employed by our Lord. It is impossible for one who is compelled to hark back a period of thirty years to refresh his memory on the textual content of the Peshito or Syriac Gospels to pass authoritative judgment on a book of this nature. Possibly with this remote background a more recent and more intimate knowledge of the land and its people may be a partial compensation.

It is possible, however, to bear testimony to the equipment of Mr. Lamsa for the work he has undertaken. Born among the Assyrians in Kurdistan, he was a student under the devoted and scholarly men who conducted the Archbishop of Canterbury's Mission for the Assyrians. Blending thus native traditions with careful training under Western teachers, he has prepared himself for his task in a manner of which he is the unique exponent.

Mr. Lamsa's work is most timely. The Assyrian nation after preserving its integrity and identity for thousands of years, is now facing disintegration, dispersion and, one fears, final extinction. For this reason these thoughts of one who speaks in the language our Lord spoke and who grew up amid customs virtually unchanged for thousands of years is most timely.

WILLIAM CHAUNCEY EMHART
Secretary of Ecclesiastical Relations,
Protestant Episcopal Church.

Hobbies and Programs; Girls' Friendly Society; 386 Fourth Avenue; twenty-five cents.

"What to do?"

How frequently this feeling is thought or articulately expressed in almost every kind of a social gathering that meets under the Church's auspices. We know there is a vast world open to us to be coöperately explored, but how to begin and secure the best results with a minimum of wasted time and flagging interest is a problem that often perplexes the most ingenious of leaders.

In *Hobbies and Programs*, prepared under the supervision of the headquarters council of the Girls' Friendly Society of America, there is a small handbook of suggestions that should be in the nature of a life-saver to many an organization and club, within or without the Friendly. But

for the Friendly itself it will prove invaluable as a handbook and guide.

The world of music, of poetry, of art, the handicrafts, and of nature, so that one may not only behold those things but do them as well, is discussed in this excellent little manual. And better still how to go about exploring them as a group, with due regard for little abilities to start with, is considered. Fully, it seems to one reading the booklet, does it come up to the ideal expressed in the foreword:

Who would not love to go
Out where the breakers blow
Curling and green and slow
With a rose sail?
Lands there are far away
Marvelous in the spray,
Turquoise by night, by day
Gold as the grail.

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RESOLUTIONS**WILLIAM E. CAVENY**

Resolutions adopted October 30, 1931,
by Vestry of All Hallows, Wyncote.

WHEREAS, Our beloved colleague in
the Church, William E. Caveny, for
many years Vestryman and lately
Rector's Warden, has departed this
world into the larger life.

Be it Resolved, That we, the Vestry of
All Hallows Church, Wyncote, Penn-
sylvania, desire to express sorrow for
our loss and thankfulness for his saintly
life. He was truly a Christian gentle-
man, of dignity and simplicity, lovely
in family life, a man of prayer and
real religion.

In the name of our whole parish we
mourn our friend and convey the sym-
pathy of all to his wife and children.

"Receive him, our Saviour, into the
arms of Thy mercy, into the blessed
rest of eternal peace, into the gracious
company of the saints of light."

Be it further Resolved, That these
minutes be sent to Mrs. Caveny and
published in *The Parish Bulletin*, and
the Diocesan CHURCH NEWS.

SAMUEL TOBIAS WAGNER

A resolution by the Vestry of the Church
of St. James the Less, Philadelphia, Pa.,
at the stated meeting following Mr.
Wagner's death, October 19, 1931.

It is with deep regret that we record
the death of Samuel Tobias Wagner on
the evening of August 7, 1931.

Mr. Wagner, a devoted communicant
of the Church of St. James the Less, was
elected to the Vestry on December 1,
1898, and served continuously until his
death. In 1899 he was elected Secre-
tary of the Vestry, and through his
untiring efforts the records of the
Church were assembled and edited, and
a history of the Church was compiled
and written by him and published in
1923. This work will be of inestimable
value to future generations.

Mr. Wagner was a delegate to the
Diocesan Convention for over thirty
years as well as representing the Parish
in many other capacities. In 1920 he
was also appointed Rector's Warden.
He was ever ready and willing to give
his time and ability to the problems of
the Parish, and his counsel and advice
will be greatly missed. His genial and
kindly disposition endeared him to all
with whom he came in contact, and the
Rector and members of the Vestry
desire to record their sense of apprecia-
tion of him and of his great interest in
the Parish and to convey to the family
their sympathy in our common loss.

Mr. Wagner was laid to rest on the
morning of August 10th in the shadow
of the Church he loved and served so
faithfully and well.

"Father in Thy gracious keeping leave
we now Thy servant sleeping."

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Keystone Phone: Race 1451**CHARLES B. D. RICHARDSON**

The following tribute was read at the burial of Charles B. D. Richardson, in the Church of the Incarnation, on November 9, 1931.

By the death of Charles B. D. Richardson our parish, the Diocese, and the community have lost a faithful servant, and a man full of good works has gone to his reward. It was significant that when he was stricken by his last fatal illness he was attending the laymen's conference at the Church Farm School in response to the Bishop's invitation, and fortunate that he was accompanied by Mr. George B. Hawkes, who rendered every possible assistance. After being taken to the Bryn Mawr Hospital, on the following day he was removed to the Germantown Hospital, but he never regained consciousness, and peacefully fell asleep on the evening of November fifth; so that he actually died in active work up to the very last moment.

Mr. Richardson was well known in the legal profession, and had the confidence of his associates. He was deeply interested in the Odd Fellows and served for many years as President of The Orphanage. It was his custom to attend this institution every Sunday afternoon, after he had attended the service of his church every Sunday morning.

For twenty-seven years he was Accounting Warden of the Church of the Incarnation, one of the most active members of the vestry, and for many years was a delegate to the Diocesan Convention, and the Convocation of North Philadelphia.

Mr. Richardson set an example of faithfulness that will long be remembered. He was always in his place at the Church services, and not only contributed to our parish life and work, but constantly gave of himself by personal interest and attendance at every parish gathering.

Our hearts go out in loving sympathy to Mrs. Richardson who has for so many years shared in the good works and unselfish service of her beloved husband; and we can say in the words of the prayer, that we give thanks for the wonderful grace and virtue declared in all those who

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have been the choice vessels of God's grace and the lights of the world in their generation.

Mr. Richardson will be greatly missed by his many friends and associates, but we cherish the memory of his character, his useful life, and his kind and gentle personality.

The souls of the righteous are in the hands of God.

May he rest in peace!

NORMAN V. P. LEVIS.

SAMUEL TOBIAS WAGNER

The Diocese of Pennsylvania has met with a great loss in the death of Samuel Tobias Wagner. A member of many learned societies and a distinguished engineer whose rare gifts will long be remembered in the buildings and projects he conceived and made possible, he was also a man of vision whose life was inspired by high spiritual ideals. He had a personal interest in the problems which came before him and a fine estimate of human values.

Deeply religious, and eager to be of service to others, he gave freely of his time and efforts to further the work of the Church he loved. Mr. Wagner was Rector's Warden of the parish of St. James the Less, and a Vestryman of St. John Chrysostom. He was a delegate to the Diocesan Convention, and the Convocation of North Philadelphia, where he was chosen as Lay Representative on the Executive Council, and was also a member of the Executive Committee of the Convocation. He was one of the most valued helpers of the Dean, who frequently sought his advice, and followed his keen judgment and practical suggestions.

With thankful appreciation of the personal association we were privileged to share with him, and in recognition of Mr. Wagner's life and character, the Executive Council of the Diocese of Pennsylvania desires to place on its records this tribute to his memory.

NORMAN V. P. LEVIS,
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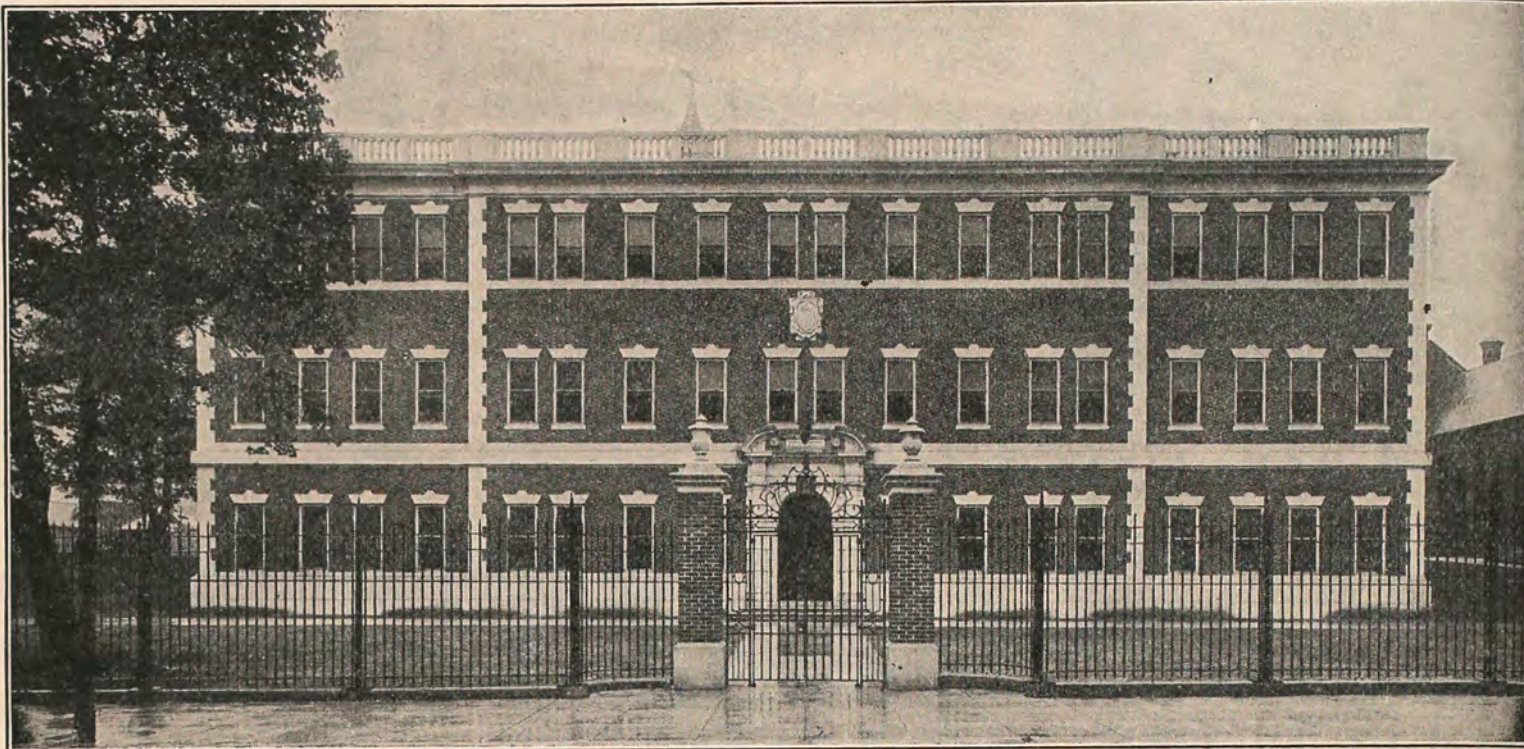
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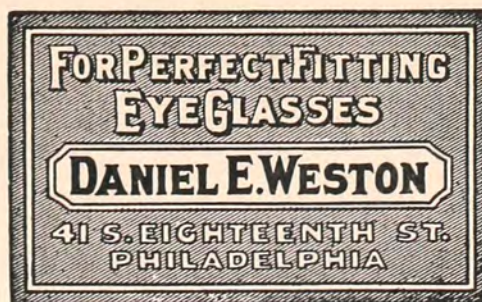
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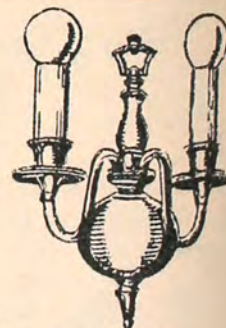
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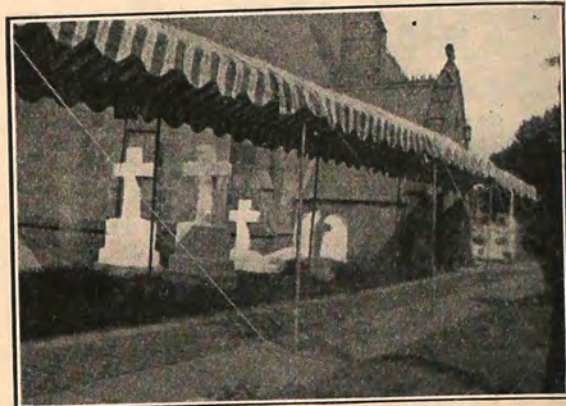
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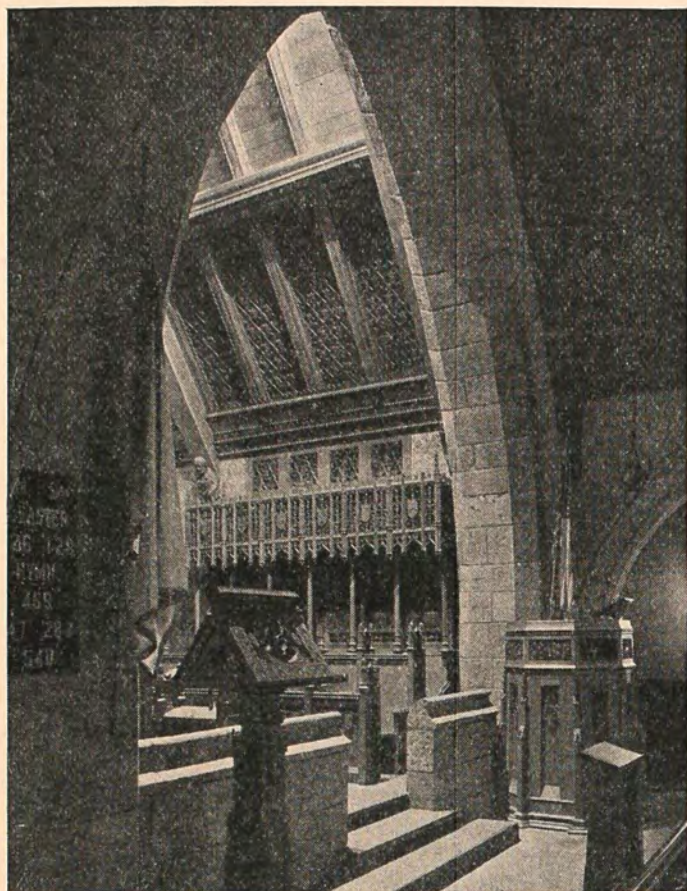
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